Miscellany.

FOR THE CENTINEL.

[The following Essay was wrote and published immediately after the great fire, March 20, 1760, and is now republished as applicable to the late Conflagration.]

THE uncertainty of human life, the transitory nature and continual vicissitudes of this present state of being and of all enjoyments and possessions in it, are truths so well known to every thoughtful person, and have so often been the subjects of judicious writers in all ages, that the strongest invention can perhaps scarce find any thing new to offer, and a modest Muse with reluctance undertakes the theme: Yet such is the frailty of human nature, that when a sudden Catastrophe surrounds us the mind is flattered and disconcerted, and does not readily collect those reflections suitable to the occasion, or else by having been used to neglect such reflections, from a conception that they must needs flow naturally from such calamities as should produce them, the mind through disuse, may not immediately conceive them when wanted. It is true, the voice of nature has always been the same, is continually sounding, and understood by all; yet strange to say, what we hear the oftenest, we attend to the least, and what we are the most certain of, we give the least heed to; but there are times when good providence sends a louder summons by the struggles of nature, and proclaims those truths, which though they could not operate by the importance of their nature, yet may force their effect by rouzing the passions; but here frailty again takes place, from extreme thoughtlessness, the passions being rouzed, we rush on to confusion and error; like pilots growing careless by a long calm, we steer by the gust of passion, instead of the compass of understanding, heedless of the port of truth, and negligent of those duties to which the passions were only designed to urge us.

To point forth and familiarise these truths, has been the well handled subject of the best writers; but while nature continues to summon, and the wisdom of her voice remains in any measure neglected, the theme cannot be truly exhausted, nor the repetition of it needless.

For these ends, this Essay is presented to the public view, if it pass under the judgment of able minds, they will acquiesce in any truth, and at least may from hence take a hint for nobler thoughts; besides, there is a satisfaction we all feel in giving vent to the throbbings of the bosom, and in collecting to some order, those thoughts which float through the mind on such occasions.

Let this then be the apology; but if still any one should censure me for treading in this unaccustomed path of writing, I must quit the dispute and screen myself beneath the horrors of that never to be forgotten night, when the flames broke loose on our houses, and laid so large a part of our capital in ruins: I am sensible that painted terror ill-become real sorrow, and are never to be used but when the passions are sluggish; and therefore passing over that ample field for description, which the late unhappy catastrophe affords, shall confine myself to those sober facts which no body should be ignorant of, and with which every body must needs be affected.

It was then in the firſt watches of the morning, when our bodies were faſt fettered with ſoundeſt ſleep, that the fire was firſt diſcovered, and the town alarmed with an out-cry; the inhabitants were ſpeedily collected, and though the fire was found in the cellar of a brick houſe, yet it ſoon eat through its priſon; the wind blowing freſh urged on the flames, and with ſurpriſing fury they ravaged in ſpite of all oppoſition or means to ſuppreſs them; the cinders and burning ruins were carried to the leewardmoſt part of the town, by means of which ſome who thought themſelves in no danger, were the ſooneſt conſumed, and the inhabitants of them being gathered to aſſiſt at the head of the fire, ſuffered the greateſt loſſes at their own houſes; the like evil happened to numbers of tradeſmen, whoſe ſhops were ſo quick fuel for the flames, that their tools and ſtock were all conſumed before they could repair to them; in ſome places we heard the ſhrieks of mothers and children rouzed from their beds by the ſurrounding flames, and no man to help; here we might behold the aged, the ſick and the bed-rid, whoſe diſtance from the ſeat of the fire gave them hopes of ſecurity, driven forth to the inclemencies of the weather, not knowing where to ſhelter; there we might ſee thoſe whoſe leaſt thoughts were placed on their ſubſtance, and whoſe greateſt anxiety was to ſave their lives: Thus raged this fire, forcing its way at the windows of brick houſes, whoſe ſlated roofs were thought a ſufficient defence, thus adding burning to burning, till it left no building unconſumed where the wind would let it paſs. The natural horrors of the night added terror to this cataſtrophe, and at once rendered it more diſmal to the eye, more grevious to be born, and more difficult to be ſupreſſed, till the odious night wore out, and with it vaniſhed the height of our fears; but not ſo the reality of our ſorrow, the riſen ſun aſſuaged the gloom of the night, but gave us a diſmal proſpect of its havock; a ſpectacle ſhocking to ſenſibility! Like the blaſted trees of ſummer, or the ſkeleton of ſome delightful body; yet far leſs ungrateful to the ſight than ſorrowful to be reflected on. Take a ſurvey then of theſe extended ruins, here once lived the loyal ſubject, the tender father, the obliging friend, and a good commonwealths-man; but their habitations, as with one ſweep of a ſcythe, are all cut off, and they thrown on the charity of their friends: And is this all? Alas there are ſtill more heart-piercing-ſcenes; walk through the ruins, and take a more particular account; here lived the laborious tradeſman, on whoſe daily induſtry depended the ſuſtenance of a numerous family; there lived one whoſe circumſtances were ſtraitened with poverty, and diſtreſſed by ſickneſs; here lived one juſt emerging from indigence, and reaping the firſt fruits of honeſt induſtry; there lived thoſe whoſe comfortable circumſtances afforded a refuge for the needy, and an habitation for the friendleſs; here lived thoſe whoſe ſubſiſtence depended on their ſituation for buſineſs; there lived thoſe whoſe all was in their houſes, and here thoſe who are ſtill unhappily anſwerable for all they loſt; there lived, and there was the ſubſiſtence of the aged and infirm, whoſe frugal induſtry in youth, had procured them the merited ſupport of eaſy old age, when the body unſtrung for labor can no longer ſupport itſelf—But all cut off, their induſtry appears no more, and the fatigues of youth overtakes them, when age ſhould be at reſt; the children muſt beg, and the induſtrious muſt be dependent, the forehanded repeat his toil anew, and the debtor lay at mercy; the friendleſs muſt ſeek for other patrons, and they who patronized implore compaſſion; the affluent aged muſt forget their eaſe, and too ſoon loſe the benefit of that ſubſtance which they could not carry hence.

Amazing ſhock! Is this the uncertainty of human life? Is it thus we have no abiding place here? Is it thus that the places that knew us ſhall know us no more? And do riches thus take to themſelves wings? what a guſt of paſſion breaks forth in all our miniſters? yet let us compoſe our thoughts, attend the voice of reaſon, to thoſe ſolemn admonitions ſo loudly proclaimed by this dreadful cataſtrophe; What a leſſon then is here of the uncertainty of earthly enjoyments! We lay ourſelves down to our natural reſt poſſeſſed of ſubſiſtence and affluence, and in a few hours we are awakened to take leave of

all. Where shall the miser bestow his hoards, or the extortioner his ill gotten gains, or how shall the worldly man secure his happiness when flames surround them? The huge pillars of smoak which we beheld floating to the sky were at once emblematical of our possessions and declarative of their loss: But what say these mighty ruins? they shew us at how uncertain a tenure we hold our enjoyments, for next under a sovereign providence we seem indebted even to the stability of the wind that it did not vary and roll the flames over the whole town. With how much ease then can we shift the scene and suppose ourselves in the situation of the present distressed; was it our goodness, or vigilance that protected us? And if being destroyed, we should have felt sorrow; being so narrowly saved can we fail to melt with sympathy? and if ever the golden rule was capable of a benevolent application the most insensible must now feel it, and the most hardened put it in practice; and he who on this occasion does not bestow bountifully to the relief of the immediate sufferers, must either flatter himself with some peculiar infallible protection, or being desperate in giddiness, bid a bold defiance to all calamity. Nor can any one, though not immediately exposed to this destruction, or the distant from this capital, surmise that they have no part in its general admonition; 'tis nature's voice, that well known herald of the Almighty which tho' it be now uttered here, yet echoes every where; 'tis but one bolt of that amazing scourge, brandished by the hand of vengeance, against a guilty world; the same fire may parch up that land which it does not consume, and earthquakes make its desolation worse than the present; if therefore we are common tenants of a state variegated with joy and sorrow, methinks 'tis natural we should in some measure share the good of it which we all want, seeing we are equally exposed to the evils of it, under which we all desire to be relieved.

O, my soul, what a thought arises! can it with truth be said, that any in human shape, though their daily support were robbery, should lurk for the confusion of a public calamity, and plunder the property of the distressed; or that any after cool deliberation, upon whatsoever pretence, should either publickly or privately discountenance that relief to the distressed which we may all at some time want, and which humanity suggests? forbid it heaven!

Alas, we sojourn in a vale of tears, sorrow on every side surrounds us, and calls for those duties which we feel impressed in our natures, duties so endelibly engraven, that a heathen said, "in nothing do we more imitate the immortal Gods, than in doing acts of kindness," the voice of revelation is still more explicit, and so plain, that he who runs may read. Possessions take to themselves wings; to what purpose is it then, that we distress, perplex and corrupt our minds in getting wealth, the possession of which is so precarious? With what face can we swell with the conceit of riches and assume airs of importance, disdain, oppress, and tyrannize over those beneath us (perhaps only) in fortune, when a few hours may set us all on a level? How much does it become us while in affluence to demean ourselves with such honesty, humanity and beneficence, as that if calamity should overtake us, we may stand confessedly the worthy objects of needful relief? Methinks this catastrophe is big with instruction, could any one see the dire havock produced from so small a fire, and not feel the obligations we owe to the community in our economy of this necessary but devouring element, and of every thing that is apt fuel for the same? for as our possessions are not secured by our own single carefulness, the duty therefore becomes general; and may I be permitted to take a hint from this dreadful desolation, and point it forth as an emblem of that destruction, which the passions when let loose produce in human minds; when the first excess is not suppressed, like the late fire they ravage, increase by running, and may destroy every thing valuable in the mind; may entirely strip us of that real treasure which only can stand us in stead when a greater conflagration shall seize this earth, when we shall be as little anxious to save our lives, as many lately were to save their worldly possessions.

Dr. *Mayhew*'s

TWO

Thankſgiving-Diſcourſes,

October 9th, 1760.

TWO DISCOURSES

Delivered *October* 9th, 1760.

Being the Day appointed to be observed

As a Day of public

THANKSGIVING

For the Success of His Majesty's Arms,

MORE ESPECIALLY

In the intire Reduction of

CANADA.

BY

JONATHAN MAYHEW, D. D.

Pastor of the West-Church in *Boston.*

THOU art MY SON——Ask of me, and I will give thee the Heathen for thine inheritance, and the UTTERMOST parts of the earth for thy possession. *Psalm* II.

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Conſiderations on divine Providence in the Succeſs and Conſequences of national Wars; with ſome ſhort, general Reflections on the Succeſs of His Majeſty's Arms in the preſent War.

PSALM XCVIII. 1, 2.

O SING unto the Lord a new ſong, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

THE Lord hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

WHOEVER has been much converſant in the holy ſcriptures, has, I ſuppoſe, made the two following obſervations. The firſt, That the prophetic writers, after ſpeaking of ſome recent, common events, and things of a ſecular nature, often ſlide, almoſt imperceptibly, into futurity; or into the mention of thoſe things that pertain to the kingdom of God under the reign of the Meſſiah. So that while a perſon thinks he is reading only about certain ordinary occurrents, and expects to meet with nothing elſe, he finds himſelf ſuddenly carried into future times with

the prophet; even into the later periods of the chriſtian diſpenſation, concerning which the moſt glorious things are foretold.

THE other obſervation alluded to above, is, That in the prophetic writings, what is ſpoken primarily concerning worldly things and events then preſent, paſt, or ſpeedily to come to paſs, has often a reference to other matters; to things ſpiritual and future; and not only future, but far diſtant; and indeed principally reſpects theſe: viz. the perſon, offices, and reign of Chriſt; and the glory of his kindgdom in the latter days. So that in one view, the ſame paſſage is ſometimes common hiſtory, and in another view, illuſtrious prophecy; ſome word or clauſe being purpoſely inſerted, which determines the paſſage to be of the prophetical kind; and chiefly to relate to the kingdom of Chriſt, even while a great, or perhaps the greater part of it, has a plain reference to other matters, more common and familiar.

MANY of the pſalms * of David are plain examples, and undeniable proofs, of both theſe obſervations.

* As for inſtance, the 2nd, 72nd and 89th pſalms. The paſſages of ſcripture which have ſuch a double meaning, are indeed numerous, both in the old and new teſtament. And they partake of the nature of parables, or allegories; which are ſometimes literally true, either in part or whole: But what is chiefly intended in them, is the *moral*, or ſpiritual meaning couched under thoſe common words & phraſes. And, what this ſecondary, yet principal, and ultimate ſenſe is, may generally at leaſt, if not always, be determined with great eaſe and certainty by the diſcerning and judicious. Tho' it muſt not be denied, that ſome whimſical, but well meaning people, have made very odd work with ſuch paſſages, by over ſtraining them; and have ſometimes conceited a double meaning without any apparent reaſon for it: whereby they have given too much occaſion to others to ridicule the whole notion of types, and a double ſenſe, as tho' it were in itſelf abſurd.

ons. And the 98th pſalm, the beginning of which I have choſen for the ground of my diſcourſes on the preſent joyful occaſion, is an example of the latter of them.

In this pſalm David praiſes God, and exhorts others to praiſe him, on account of ſome ſignal appearances of his providence in favour of his choſen people; in ſaving them from, and giving them victory over their enemies; hereby openly ſhewing his righteouſneſs to the heathen nations around them. This is doubtleſs the primary deſign of the pſalm; at leaſt, of the former part of it: But it is not the principal, or ultimate. In its chief and ultimate view, it is a prophecy of what was to come to paſs in the days of the Meſſiah; when God was, by him, to make known his ſalvation in a far higher, and more illuſtrious ſenſe; and to reveal his righteouſneſs, not only to the heathen nations in, and round about the land of Canaan, but to the uttermoſt parts of the earth. So it is ſaid, ver. 3d, in the time *paſt* (as is common in the language of prophecy, to denote the immutable certainty of the thing ſpoken of) "He hath remembered his mercy and "his truth toward the houſe of Iſrael: ALL THE "ENDS OF THE EARTH *have* ſeen the ſalvation of our "God." In conſequence whereof, not only Iſrael, but all the earth, is called upon in the following verſes, to make a joyful noiſe unto the Lord, to rejoice and ſing his praiſes. Yea, the ſea, and the fulneſs thereof, are bid to join in this concert; the world, and they that dwell therein, while "the floods clap their "hands, and the hills are joyful together."

This is both extremely ſublime, and very natural; ſince the main ſubject of the pſalm, is that glorious reign of Chriſt, before the concluſion of which there

is to be a general "reſtitution", or renovation of all things; even of the material earth and heavens. For behold, ſaith the Lord, I make all things new: And we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs. And indeed this pſalm itſelf, tho' a ſhort one, looks forward to the time of our Lord's ſecond coming; "whom the heavens muſt receive, [only] until theſe "times of reſtitution of all things, which God hath "ſpoken of by the mouth of all his holy prophets, "ſince the world began."* For it is to be obſerved, that all things rational and irrational, animate and inanimate, are called upon thus to rejoice together, "BEFORE THE LORD; for he cometh to judge the "earth: With righteouſneſs ſhall he judge the world, "and the people with equity;" as the pſalm concludes.

BUT to return to the text: "O ſing unto the Lord "a new ſong, for he hath done marvellous things: "his right hand, and his holy arm hath gotten him "the victory. The Lord hath made known his ſal-"vation: his righteouſneſs hath he openly ſhewed in "the ſight of the heathen." This paſſage, as before obſerved, has undoubtedly a reference to ſome very remarkable deliverance which God had vouchſafed to his people Iſrael, and to his ſubduing their enemies under them; hereby making manifeſt his righteouſneſs to their heathen neighbours. In conſequence whereof, the Iſraelites are admoniſhed to ſing "a new "ſong"; which was not uſed to be done, but upon ſome very ſignal occaſion. But while the paſſage has ſuch a retroſpect to things and events already paſt, it does, without all reaſonable doubt, look forward to things and events then, and even ſtill future. And this new ſong, conſidered in the ultimate view of the paſſage, may probably be no other than that mentioned in the revelation of St. John. THE

* Acts III. 21.

THE preſent occaſion, you are ſenſible, leads us directly and immediately to conſider this paſſage, only as an exhortation to praiſe God for the temporal ſalvation, the ſucceſſes and victories, with which at any time he favours his people: but eſpecially when theſe are very ſignal and illuſtrious; ſo that by them, God may be ſaid to make known his ſalvation, and openly to ſhew his righteouſneſs in the ſight of the heathen. Which is ſtrictly and literally applicable to what he hath lately done for us, at leaſt here in America. But having conſidered and applied the paſſage in this view of it, I am perſuaded, you will think it proper for us then to extend our views beyond theſe temporal concernments; and briefly to conſider what aſpect our military ſucceſſes have upon the kingdom of Chriſt, the extenſion thereof, and its eſtabliſhment in its power and purity thro'out the earth. For this is not only that event, to which the paſſage ultimately relates; but it is what we all do, or ſhould, firmly believe and pray for, whenever we repeat thoſe words— "Thy "kingdom come; thy will be done on earth as it is "in heaven"! And our late victories and ſucceſſes may, not improbably, contribute to the accompliſhment of this great event.

BUT before I come to ſpeak particularly of theſe ſucceſſes, which have lately attended the arms of our king; and of our obligation to ſing a new ſong on account of them; it will be proper to obſerve and illuſtrate one moſt important point of doctrine contained in the text; and which is really the foundation of all the gratitude and praiſe, which we owe to almighty God for them. It is this; That God is truly the author of all our deliverances from, ſucceſſes againſt, and victories over, our worldly enemies. You ſee that theſe are in the text aſcribed to God; there being

being no particular mention made, ſo much as of any means or inſtruments, employed by him in bringing them to paſs. Altho' means and inſtruments are at leaſt generally, if not always ſuppoſed, in ſuch caſes; yet the pſalmiſt here takes no particular notice of any, but attributes all directly to God. The Lord hath done marvellous things, ſays he; his right hand, and his holy arm hath gotten him the victory. He is accordingly ſaid to have made known *his* ſalvation hereby; and to have openly ſhewed his righteouſneſs to the heathen: Tho' poſſibly there might have been nothing of a miraculous kind, ſtrictly ſpeaking, in the deliverance and ſucceſſes wherewith God had favoured his people, and which are here primarily intended. At leaſt this is ſuppoſeable; for the ſame kind of language is often uſed in ſcripture, reſpecting thoſe ſucceſſes and victories, which were confeſſedly brought about only by natural, ordinary and human means; which is ſufficient to my preſent deſign. And ſo much it was needful to obſerve, previouſly to my entering upon it. For, intirely ſetting aſide the caſe of miraculous interpoſitions, with which we our ſelves are not now concerned; it is propoſed, by divine aſſiſtance, to illuſtrate and confirm the propoſition mentioned above, on the ſuppoſition that things come to paſs according to what is called the eſtabliſhed courſe of nature, and the ſettled order of things. For even upon this ſuppoſition, as well as in thoſe caſes where miracles are to be admitted, all our temporal deliverances, victories and ſucceſſes are from almighty God:—Otherwiſe indeed, I know not what reaſon we have to praiſe him for them, however great or important they are in themſelves. And this is certainly a point, very ſuitable to employ our thoughts at this ſeaſon, and upon the preſent occaſion.

However,

However, you will obſerve that it is not ſo much the proof, ſtrictly ſpeaking, as the illuſtration of this point, that is now intended: Becauſe it is taken for granted, that we all in general believe this to be true already; and therefore do not need to have it proved to us in a formal manner. But yet it may be profitable to many, and indeed to all of us, to hear ſome reflections and remarks upon it, by way of illuſtration.

Some general notion of a providence ſuperintending the world, and the concerns of mankind, has been common in all parts and ages of the world; and alſo common to all perſons, with a very few exceptions. The ancient epicureans, indeed, denied a providence, while they profeſſed to believe there were Gods in great number; ſo many, that it were eaſier to call all the ſtars by their names, than to give a catalogue of them. But perhaps they acknowledged a deity, or deities, only to avoid the general odium of mankind, being nothing better than atheiſts in diſguiſe; if indeed there be any ſuch thing as ſpeculative, or philoſophical atheiſm. But at this day all profeſſed theiſts, to be ſure all chriſtians, believe a providence; however crude, indigeſted, and partial, the conceptions of many perſons may be concerning it. None of theſe imagine, as the epicureans affected to do, that God is too indolent, or that he diſdaineth, to concern himſelf about the things that are done on earth, even tho' he humbleth himſelf when he beholdeth them that are done in heaven; in thoſe heavens, which are not clean in his ſight, and the angels whereof he chargeth with folly.

Now, if there be any ſuch thing as a providence, converſant and active about men, and their temporal concernments, which is taken for granted; certainly national

national wars and their events, muſt be under God's particular inſpection and ſuperintendence; theſe being, in their nature, of the higheſt importance, and the conſequences of them moſt extenſive and intereſting. It is on the conduct, ſucceſs and iſſue of battles and wars, that the temporal welfare of nations principally depends, from generation to generation. And not only their temporal, but their ſpiritual welfare alſo, depends in a great meaſure upon the management and iſſue of wars. For hereby it is frequently determined, in effect, not only whether people ſhall enjoy their native country, their laws, their civil rights and liberties; but alſo whether they ſhall loſe or enjoy their religion, with their ſpiritual privileges; and whether their poſterity ſhall be of this or that religion, or perhaps of none at all.

WHOEVER is converſant in hiſtory, or is tolerably acquainted with the paſt and preſent ſtate of the world, knows that the religious ſtate of countries is often determined, almoſt unavoidably, to be what it is in general, by wars and conqueſts; almoſt as certainly as their political and civil ſtate. How often does the conqueror deprive the conquered of their old religion, either in whole or in part; and give them a new one in its room? Which is done, either by right down tyrannical impoſition, or elſe by allowing ſome peculiar privileges of a ſecular nature to thoſe who will make an exchange; which latter, though it be a gentler and more humane way of bringing about a revolution in religion, and may require more time, is not perhaps a leſs efficacious and certain one in the end. Sometimes both theſe methods are employed at once. And what is it, for example, that hath made almoſt all the *Eaſt*, mahometans? thoſe who, at leaſt whoſe fore-fathers, were once chriſtians? What is it that hath produc'd

produc'd ſo prodigious an alteration in the religious ſtate of thoſe countries, in ſo conſiderable a part of Europe, Aſia and Africa? The viſible, apparent cauſes hereof, were the wars and conqueſts of the Saracens; of Mahomet and his ſucceſſors, and the various methods uſed by them to ſuppreſs the religion of Chriſt, and to propagate the impoſture of the Coran.* This is only mentioned as one remarkable example of what is uſually the effect of conqueſts in a greater or leſs degree. It cannot, however, be denied, that the changes thus introduced in religion, are ſometimes for the better, as well as often for the worſe. As, for inſtance, ſince the time of Oliver Cromwell, at leaſt of William III, the roman catholic religion has, I ſuppoſe, been gradually loſing, and the proteſtant gaining ground, in Ireland: And this, without perſecution, inquiſitions and racks; which are abhorrent from the principles of the latter, tho' very conſonant to the ſpirit and temper of too many of its profeſſors. Now, if this be indeed God's world, and in any proper ſenſe under his inſpection and government, it is impoſſible but that he muſt, in ſome way or other, order and determine theſe great events of war, by which almoſt all other things are, in effect, determined; both in the religious and civil ſtate of nations. If we ſhould ſuppoſe that ſucceſs and victory are not owing to the influence and operation, or the providential government of God, we ſhould take a great and moſt material part of his work out of his hands; leaving him, I had almoſt ſaid, but very little to do in the adminiſtration of this world. On this ſuppoſition, the world would be govern'd almoſt without him; even with reſpect to the greateſt, and moſt intereſting events and revolutions, that come to paſs therein from age to age! And if we could once ſuppoſe, that God does not

* Or mahometan bible.

not concern himſelf about theſe matters, the wars of nations, their conduct, and various iſſues; if we could once imagine, that ſome mighty empires are reduced, overturned and ruined, while other kingdoms are founded, extended, and made formidable, independently of God, or without his providential influence and ordination; we might then come into this farther concluſion, naturally, if not neceſſarily flowing from ſuch premiſes, viz. That all other events in this world alſo come to paſs independently of God; they being apparently of leſs conſequence to the world than theſe. But as this would be directly to adopt the old epicurean ſyſtem, which was really no better than diſguiſed atheiſm, it is concluded, nothing needs to be ſaid in confutation of it in a chriſtian aſſembly.

But, from theſe general reflections on the overruling providence of God in the ſucceſs and iſſue of wars, we will, if you pleaſe, proceed now to take a nearer and more particular view of theſe important events. We will conſider, what are the uſual, the viſible, and more immediate cauſes of military ſucceſſes and victories: In doing which, we ſhall trace the veſtiges of divine providence. We ſhall hereby ſee ſomething of the manner, in which God operates to the production of theſe effects in ordinary caſes, by the inſtrumentality of ſecondary cauſes, or natural means: Which, it is hoped, will be a uſeful entertainment to us, and particularly ſeaſonable at this time.

When nations are engaged in war, there are divers things, to which ſucceſs is apparently, and more viſibly owing, whenever obtain'd; ſometimes to one of them, ſometimes to another; and ſometimes to a coincidence of ſeveral together. And a curſory review, or brief conſideration of theſe things, will ſerve to illuſtrate

and

and confirm the main point before us; by ſhewing, that there is no victory, no ſucceſs in war, but what is ultimately to be reſolved into the holy will, the active influence, or providential government of God.

1. To begin then at the viſible ſource and fountain of military enterpriſes and operations: Succeſs is ſometimes more plainly owing to a ſuperiority of wiſdom in the cabinet, in a king, or his council and miniſtry, than to any other ſecondary cauſe. For when there is an equality of advantage in all other reſpects, ſuch a ſuperiority of wiſdom at the helm, at leaſt ordinarily determines the ſucceſs. It is in courts, that the ſcheme and plan of wars, and the general manner of conducting them, are laid and fixed upon. And one nation often becomes victorious and triumphant, rather than its enemy, becauſe there is more wiſdom and prudence at the helm, in directing and pointing its military efforts. But from whom, or from whence, did ſome kings, their councils or miniſters, derive this ſuperiority of wiſdom and genius? How, for example, does it come to paſs, that a GEORGE and a PITT have more wiſdom than a *Louis* and a *Belleiſle?* Is their wiſdom ſelf-derived? or have they more than they received from above? You know, who it is that teacheth man knowledge; whoſe inſpiration giveth him underſtanding; and from whence all ſound judgment and counſel comes. It is all originally from God, as truly as the wiſdom of prophets and apoſtles; tho' not of the ſame kind, nor deſigned to anſwer exactly the ſame ends. So that whenever ſucceſs and and triumph are more viſibly owing to ſuch a ſuperiority of wiſdom at the helm, than to any other cauſe, you ſee to whom the glory thereof is ultimately due.

2. SUCCESS

2. Success is often owing to a ſuperiority of military ſkill, courage and ſtratagem, in the general or generals, who have the more immediate direction and conduct of a war committed to them. All other circumſtances being ſuppoſed alike, ſuch a difference between the capacities of the reſpective commanders of armies, commonly at leaſt determines the victory. Many a general and admiral have loſt the day, merely by being outwitted; and as many, of conſequence, have come off with ſucceſs and applauſe, by means of their ſuperior ſkill and addreſs. But is not the wiſdom and penetration of generals, or military commanders, derived from the ſame divine ſource, with that of kings, their miniſters and counſellors? Does not God make a difference in this reſpect between the former, as well as between the latter? Did not the DUKE of MARLBOROUGH, for example, receive that military genius from heaven, which gave him ſuch a ſuperiority over the French commanders, the beginning of this century? Who made a FERDINAND ſuperior to *Richlieu* and a *Contade?* perhaps to a *Broglio* alſo? And who but God was the author of thoſe military accompliſhments, that penetration, addreſs, and true martial ardor, which appeared in the late general WOLFE; and which have render'd both HIM, and the HEIGHTS OF ABRAHAM, forever memorable? Or who gave ANOTHER general, whom I need not name, the wiſdom and magnanimity to conduct the war in this part of America, to a concluſion at once ſo glorious to himſelf, ſo happy for us, and for Great-Britain?——But without a regard to any particular times or facts, it is unqueſtionably true in general, that ſuperior ſagacity, a thorough knowledge of military affairs, bravery, and a right judgment in a chief commander, are of the utmoſt importance; and that ſucceſs is often more viſibly owing hereto, than to any

any other cauſe. And if we know from whom thoſe qualities are derived, we can be at no loſs, to whom the ſucceſſes obtained by means of them are to be aſcribed. Certainly God did not originally make all generals & military commanders equal; or give them the ſame capacity and genius for war: We have ſeen a very remarkable difference even amongſt our own, during the preſent war.———

3. Success and victory are ſometimes moſt apparently owing to a ſuperiority on one ſide in reſpect of numbers. And indeed, when there is equal wiſdom in the cabinet, equal ſkill, diſcipline and bravery in the field, and all other circumſtances are alike favourable to both ſides; whenever this is the caſe, it is plain that, without a miracle, victory muſt declare for the moſt numerous hoſt. And numbers have often prevailed againſt a ſuperiority in almoſt all other reſpects; tho' not ſo often as other things have prevailed againſt numbers. But ſince this is ſometimes the caſe, let us conſider whence it is, that one nation or country is more populous than another; and able to ſend more troops into the field. Do men grow ſpontaneouſly out of the ground, like trees? or rather, as they do not? For it is God's hand that plants and waters, and his ſun that warms, even the meaner ſhrubs, as well as the ſpreading oak, the hanging elm, and the cedars of Lebanon, thoſe tall and ancient ſons of the foreſt. Now does God cauſe the trees, and even the lowly ſhrubs, to abound more in one country than another? and do men, who are ſtiled "his offspring," increaſe and multiply with him! Surely they do not. God has not only made all nations to dwell upon the face of the earth; but has determined the times before appointed, in which they live, whether in ſucceſſion or at once; and has even fixed the bounds of their habi-

tation reſpectively *. If, while one nation is increaſed and enlarged, another is diminiſhed by plagues, earthquakes, famine, or any other means, doubtleſs it is the providence of God that makes this difference. It is therefore evident, that when one nation is ſucceſsful in carrying on a war, by reaſon of its being greater and more populous than another, ſuch ſucceſs is ultimately to be attributed to God, who multiplieth one, and diminiſheth another by various methods, as he pleaſeth.

4. Success and victory are ſometimes more apparently owing to neither of theſe things, but to the ſuperior courage and ſtrength, patience and reſolution of the troops; I mean, of the common ſoldiery. Theſe qualities often prevail over ſuperior numbers, and many other advantages, to ſuch a degree almoſt, that one has been known to chaſe an hundred; and two, to put ten thouſand to flight: As in ſome of the wars of the Jews of old; and in others alſo, where nothing præternatural is ſuppoſed to have taken place; particularly in the wars between the ancient Greeks and the Perſians: Wherein a few thouſands, or even hundreds of the former, ſometimes put to the rout almoſt incredible hoſts of the latter; armies, the number of which, as is ſaid of Gog and Magog, "was as the ſand "of the ſea"; and which "went up on the breadth "of the earth" † againſt them. But whence is it that ſome men, yea whole nations in general, have more bodily ſtrength, and more fortitude than others? Some are doubtleſs weaker, more timed and faint-hearted than others, even by nature. Or if this apparent difference amongſt men, be in part owing to a difference in the climates, who made this difference? Or if it be owing partly to different ways of living, different

* Acts XVII. 26. † Rev. XX.

different diſcipline, &c; yet the providence of God is not to be excluded, even here. There is indeed no reaſon to doubt but that courage, and even bodily ſtrength, may be acquir'd and improved by proper methods of living, exerciſe and diſcipline. But this is never factually done independently of divine providence, giving opportunity and occaſion for it, and leading the way to ſuch improvement. There is often a co-incidence of many things and events, and a long train of particular circumſtances, by means whereof the courage and martial proweſs of one nation are raiſed and improved to a prodigious height; while in another nation there is no ſuch train of circumſtances, no ſuch co-incidence of things and events, favourable to a martial ſpirit: But, on the contrary, ſuch an one as tends to enfeeble and enervate, to diſpirit and debaſe the people. Now this long train of connected circumſtances and events, tending to raiſe the military ſpirit of one nation, and to depreſs that of another, is certainly never, in the whole of it, the effect of human contrivance, foreſight and ordination, of which it appears to be, at leaſt in a great meaſure, independent. It muſt be aſcribed at laſt to that divine providence, which ſuperintends and over-rules all things. It is, in ſhort, like the fabulous golden chain of the poets, hung down from heaven to earth; the upper end whereof is far above mortal reach and ſight, and there faſtened to the throne of God!—— Whenever, therefore, ſucceſs in war is more immediately owing, as it often is, to ſuch a ſuperiority of martial proweſs and bravery, it may be ſaid, with the greateſt truth and propriety, that God's "right hand, "and his holy arm hath gotten him the victory."

5. Success is ſometimes owing, more immediately, to neither of the things already mentioned; but to one

nation's having a greater plenty than another of military ſtores, proviſions, and all things neceſſary for proſecuting a war to advantage : Or, to its being richer, which comes to much the ſame thing at laſt; for, as Solomon has obſerved, " Money anſwereth all " things." But whence is it that one country abounds with proviſions, with all things needful in carrying on a war, or with riches; while another is barren, deſtitute of theſe conveniencies, and poor ? None of my hearers, certainly, need to be informed from whence, or from whom, theſe differences originally proceed : Who it is that giveth corn and wine, wool and flax; that multiplieth the flocks of the ſhepherd, and feedeth the cattle upon a thouſand hills; that has appointed " a vein for the ſilver, and a place for the " gold where they fine it; while iron is taken out of " the earth, and braſs is molten out of the ſtone", where he has depoſited them : Or, who it is that has ordained and opened the canals of commerce between country and country, either more or leſs convenient for mercantile intercourſe, for the exchange of commodities, and ſupplying thoſe places with ſilver and gold, which are naturally deſtitute of them. Will you exclude God and his providence from having done theſe things ? Surely you will not. Whenever, therefore, ſucceſs in war is owing more viſibly and immediately to ſuch plenty, abundance, or ſuperior riches, the victory is plainly the Lord's: Who giveth theſe ſupplies, in various proportions as he pleaſeth, out of his own exhauſtleſs ſtores and treaſuries, to different nations, realms and kingdoms : None of which poſſeſs more of them, than they poſſeſs by his favour and bounty.

6. WHERE nations are equal, or nearly equal, in all thoſe reſpects that have been mentioned, there is yet ſometimes health enjoyed in one camp or army, while

while ſickneſs prevails in that of the enemy ; which is the more immediate cauſe of ſucceſs and victory to the former. Yea, leſs numerous armies, and inferior in every other reſpect, have prevailed by this means ; while far ſuperior ones have become an eaſy prey to them. But whence does it come to paſs, that ſickneſs rages in one country, camp or army, rather than in another? or this particular year, rather than another, either fore the war commenced, or after it is over, and all is decided ? I will not ſuſpect any preſent to be ſo ſceptical, or rather ſo atheiſtical, as to heſitate a moment for the true anſwer to theſe demands. Whenever, therefore, victory or ſucceſs is owing to the greater health enjoyed in one army than in the oppoſite, you ſee to whom it muſt be attributed at laſt.

7. Success, when all other circumſtances are nearly alike, is ſometimes moſt apparently owing to winds, tides and weather; which prove favourable to one fleet or army, and unfavourable to the oppoſite. In all maritime wars, and all military operations which have any connexion with, or relation to, the mighty waters of the ocean, or even to lakes and navigable rivers (as indeed almoſt all national wars have, eſpecially in this age of the world) ; in all ſuch wars, a great deal depends upon weather, winds and tides. Theſe are ſometimes ſo ordered, as to give ſucceſs and victory even to the inferior fleet or army. Sometimes the ſuperior fleet ſuffers a terrible ſhipwrack, and all deſigns miſcarry therewith ; while the inferior rides ſafely in port, or ſails ſecurely juſt beyond the limits of the ſtorm, under a ſerene ſky, and proſperous gale. Sometimes a numerous army is obliged to remain inactive, and is perhaps half ſtarved, becauſe the wind has held long to the northward or the ſouthward, to the eaſt or weſt ; and the expected ſupplies

have miſcarried ; perhaps, been driven on the enemy's coaſt, as a ſeaſonable relief to them. Yea, ſometimes when well appointed armies have met on the field, and have had no connexion with ſeas, lakes or rivers ; the wind, rain and hail from heaven, by attacking one of them in front in the time of battle, have been the means of putting it to the rout, and giving the victory to the weaker army. Hiſtory furniſhes examples of all theſe things. Now you are ſenſible, that winds and tides, ſtorms and tempeſts, which have ſuch a mighty influence in wars, eſpecially in naval ones, are no ways dependent upon human wiſdom or power ; but upon almighty God. So that whenever they prove favourable to one ſide, and unfavourable to the other, and determine the ſucceſs ; we can aſcribe ſuch ſucceſs to none but to him, who holdeth the waters in the hollow of his hand ; whoſe pleaſure, ſnow and hail, rain and vapour, and ſtormy winds fulfil ; and of whom it is ſaid, " There is " none like the God of Jeſhurun, who rideth upon " the heavens in the help of his people, and in his " excellency upon the ſky." Deut. xxxiii. 26.

8. Sometimes ſucceſs is owing, more immediately, to what is vulgarly termed a mere accident, and which Solomon himſelf calls chance. " I returned, and ſaw " under the ſun, ſays he, that the race is not to the ſwift, " nor the battle to the ſtrong—but time and chance " happeneth to them all" *. That is, ſome unforeſeen, unſuſpected turn, incident or circumſtance, not owing to any human providence or contrivance, ſometimes gives the race to the ſlower, and the victory to the

* Eccleſ. ix. 11. The word *chance* is divers times uſed in ſcripture in much the ſame ſenſe ; and particularly in our Saviour's account of the man that " fell among thieves," Luke x 31. " And by *chance* there came down a certain " prieſt that way," &c.

the weaker. It were indeed very abſurd to ſuppoſe, that the ſwifter ſhould not win the race, all other things and circumſtances relative thereto being alike; and the only difference lying in the reſpective ſwiftneſs of the runners. This were as abſurd as to ſuppoſe, that a winged arrow from a bow, would not reach a diſtant goal, tho' there were no obſtruction in the way, ſooner than the ſleeping, almoſt motionleſs ſnail would crawl to do it. It were alſo irrational to ſuppoſe, that the ſtronger army ſhould not prevail in the field, all other things and circumſtances being alike; and the only difference lying in their reſpective power. This were as abſurd as to ſuppoſe, that a heavier weight ſhould not preponderate in an equal balance, and overcome a lighter. We may be ſure that Solomon was too much of a philoſopher to intend either of theſe things, ſo contrary even to common ſenſe. His meaning, as intimated before, doutleſs is, that certain croſs accidents, ſiniſter and unſuſpected occurrents, or caſualties, ſometimes intervene as to one ſide, or ſome favourable ones as to the other; and ſnatch the victory from the ſtronger, yea, from the wiſer and braver, giving an unexpected triumph to the leſs numerous and valiant hoſt. As alſo the ſwifter, and more expert runner, may be vanquiſhed by running at a diſadvantage, by making one ſlip, or a ſingle miſ-ſtep. Thus it is that, in the language of Solomon, time and chance happen to all men. And that great victories have ſometimes been thus obtained by inferior, over ſuperior armies, without any real miſconduct of the one, or any wiſer or braver conduct in the other, hiſtory abundantly atteſts. Thus, for illuſtration, the better general, with the ſuperior army, has not always had, nor could have, his choice of ground: Perhaps he was a ſtranger to the country, and a little too far advanced, or not quite far enough, when he

was neceſſitated to come to a battle at a great diſadvantage ; which has been the occaſion of victory to the weaker, by whom perhaps the particular time and place of battle were as unſought for, i. e. as accidental, as they were to the former. So again, when the beſt diſpoſitions have been made in an army before a battle, upon a rational preſumption that the oppoſite army would be drawn up after ſuch or ſuch a manner, this has proved, perhaps, the loſs of the day ; there being an order of battle in the latter, materially different from what was, on good grounds, expected : And this poſſibly, rather by a mere miſtake, or blunder, than from any ſuperior ſkill in the art military. So that wiſdom on one ſide, and want of it on the other, have, by a ſtrange kind of fatality or accident, contributed equally to take the victory from the ſtronger ! Yea farther : Battles have been loſt by the ſtronger, thro' ſome unaccountable miſtake of orders, or only of a ſingle word at a critical juncture, and gained by the weaker ; to which deciſion of the day, another, but fortunate miſtake in the latter, may have partly contributed ! Hiſtory, I think, affords examples of all theſe things ; at leaſt, ſuch examples as are a ſufficient ground for theſe repreſentations : Tho' if it did not, yet theſe things are plainly ſuppoſeable according to the courſe of nature ; which is ſufficient. And this may in ſome meaſure ſerve to illuſtrate and verify the obſervation of Solomon, that the battle is not always to the ſtrong ; but that time and chance happen to all. Indeed ſome of thoſe things which were mentioned under former heads, might be reduced to this of time and chance, according to this notion of it ; particularly winds, weather, &c. under the laſt preceeding head : which things are, as to us, contingent, accidental or caſual ; no ways dependent upon human providence and ordination.

And

And how many things of this kind are there, which come to paſs from age to age, ſometimes quite contrary even to rational probability, as well as without any human contrivance, to fruſtrate the devices of men? "For man knoweth not his time, as the fiſhes "that are taken in an evil net, and as the birds that "are caught in the ſnare; ſo are the ſons of men "ſnared in an evil time, when it falleth ſuddenly up-"on them *". Thus it is that Solomon illuſtrates his own meaning about time and chance, in the verſe immediately following. But are thoſe things which are chance and accident to us, ſhort-ſighted mortals, the ſame to God, to whom, it is ſaid, "all his works "are known from the beginning of the creation?" Can we think that ſuch things, which tho' ſeemingly little in one view of them, yet give ſuch great turns to the affairs of nations, and are relatively of ſuch prodigious importance to the world, are accidental with regard to God; or that they happen beyond, or beſide, his intention! Certainly we cannot, without the greateſt impiety, and the greateſt abſurdity, in conjunction. No: The leſs man has to do in the contrivance, ordination and production of them, i. e. the more accidental and fortuitous they are with relation to man, the more immediately and directly are they to be attributed to God. Theſe things, by whatever name or names they are called, are doubtleſs ordained by him to be productive of ſuch and ſuch conſequences; and, at the ſame time, to confound human pride and arrogance, that no fleſh might glory in his ſight. In one word, theſe are, without all doubt, a very material part of that great plan of divine providence and government, which are carrying on in the world from one age and generation to another. For even a ſparrow does not fall to the ground without our Father;

* Eccleſ. ix. 12.

Father; and when men caſt the lot or die, "the "whole diſpoſing thereof is of the Lord"*,

It may juſt be added here, that the victory, and with it the civil and religious ſtate of nations, has ſometimes been determined by an unpremeditated reſolution, or a *lucky thought*, as ſome would phraſe it, coming into the mind of a commander in a deciſive moment, one can hardly tell how. Altho' it was not owing to any ſuperior ſagacity habitual to him; yea, altho' the moſt wiſe and experienced generals would perhaps have agreed in looking on it as raſh and unjuſtifiable, yet it has ſucceeded. Of this there have been examples. And to what ſhall we attribute ſuch victories and ſucceſſes, but to that providence which ſuperintends and directs all things; and to the influence of which, even chance and accident are ſubject, in accompliſhing its own great deſigns!

Miraculous interpoſitions being excepted, I cannot readily think of any other things beſides thoſe mentioned above, which are the immediate, apparent cauſes of victory, and military ſucceſſes; at leaſt, of any which may not eaſily and naturally be reduced to them. And all theſe, we ſee, are to be reſolved at laſt into the pleaſure and providence of God. The wiſdom of kings, their miniſters, counſellors, military commanders, is all originally from him. It is he that multiplieth and increaſeth nations; that giveth ſuperior ſtrength, courage, plenty, riches, health. Winds and ſeas, and ſtorms, fulfil his pleaſure: And whatſoever is, with reſpect to us, accident or chance, we muſt, unleſs we are epicureans or atheiſts, acknowledge to be in him fixed purpoſe, counſel and deſtination.

But

* Prov. xvi. 33.

But if there ſhould be any other things beſides thoſe mentioned above, to which ſucceſs is ever more immediately owing; it muſt, however, be either owing to ſome qualities, powers and acts of ſubordinate agents intirely dependent on him; or elſe, to ſome more direct influence and operation of the ſupreme, original cauſe; for there is no medium. If the former, ſtill ſuch ſucceſſes are truly from God, according to the ſame reaſoning that has been uſed above: But if the latter, then they are, by the very ſuppoſition itſelf, more immediately from him. *

What then is the reſult of all this, but that God really ſits as Umpire on his eternal throne, between contending nations in all their conteſts, whether for right and juſtice only, or for proud dominion; giving ſucceſs and triumph to which ſoever he pleaſeth? And it is always to be remembered, that he acts herein the part, not merely of the ſovereign, but of the infinitely wiſe and holy, juſt and good governor of the world. His providential government is not deſtructive of, but perfectly conſiſtent with, the moral powers, the liberty, and proper agency, of his rational creatures; being conformable to the nature which he has given them. And he alſo exerciſeth loving-kindneſs, judgment and righteouſneſs in the earth, by defending

* It is very ſuppoſeable that the omnipreſent Spirit, which is "above all, and thro' all, and in us all", may often immediately influence the human mind in its determinations, tho' quite imperceptibly. Or the miniſtry of angels may be employed for that purpoſe, and in a great variety of other ways, to the production of ſuch effects and events as are ſpoken of above; of which there are more than obſcure intimations in the ſcriptures of the old and new teſtament. And it is farther to be obſerved, that both theſe may be ſuppoſed, without any alteration in, or infraction upon, the viſible eſtabliſhed courſe of things, or the known laws of nature; ſuch as is implied in the notion of a *miracle*.

ſending and proſpering one nation when engaged in war, and humbling or deſtroying another; ordering all things in the moſt perfect manner poſſible. Of this we may be ſure in general, from what we know of his perfections by reaſon and revelation; altho', when we come to particular events and diſpenſations, we are indeed often unable to ſee the ſpecial reaſons and deſigns of them. And how ſhould it be otherwiſe? It were infinitely abſurd to imagine, that creatures of ſuch very limitted capacities as mankind, ſhould be able fully to comprehend the immenſe deſigns and works of an infinite being. It were as rational to ſuppoſe that a child in the arms of its mother, ſhould be able to comprehend, not only the œconomy of the family, but of the great kingdom or empire, of which it was born a ſubject!

LET me here ſubjoin without any comment, a few paſſages of ſcripture, which being taken all together in one view, very fully and ſtrongly expreſs whatever has been ſaid upon this ſubject.—"Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory and the majeſty: for all that is in the heaven and in the earth is thine. Both riches and honor come of thee, and thou reigneſt over all; and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all *"—"MINE UNDERSTANDING RETURNED UNTO ME, and I bleſſed the Moſt High—whoſe dominion is an everlaſting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will—All whoſe works are truth, and his ways judgments; and thoſe that walk in pride he is able to abaſe §".—"There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much

* 1 Chron. xxix. 11, 12. § Dan. iv. 34.

much ſtrength. An horſe is a vain thing for ſafety; neither ſhall he deliver any by his great ſtrength. Behold, the eye of the Lord is upon them that fear him*"— "Bleſſed be the Lord my ſtrength, which teacheth my hands to war, and my fingers to fight: my goodneſs, my fortreſs, my high tower, and my deliverer †"— "God is the judge: he putteth down one, and ſitteth up another ‡".— "Thus ſaith the Lord. Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord, which exerciſe loving-kindneſs, judgment and righteouſneſs in the earth: for in theſe things I delight, ſaith the Lord §".—— "Thy mercy, O Lord, is in the heavens; and thy faithfulneſs reacheth unto the clouds. Thy righteouſneſs is like the great mountains; thy judgments are a GREAT DEEP" ‖.— "By his ſpirit he garniſhed the heavens; his hand hath formed the crooked ſerpent. Lo, theſe are PARTS of his ways; but how LITTLE a portion is heard of him ¶?"— "Canſt thou by ſearching find out God? canſt thou find out the Almighty unto PERFECTION? It is as high as heaven, what canſt THOU do? deeper than hell, what canſt THOU know ‖§!"

THUS I have offered ſome things in order to illuſtrate and confirm that important point of doctrine mentioned in the former part of this diſcourſe. And let the impious *Mezentii* of the earth boaſt ever ſo often, that their "right hand is their God §*;" yet it appears

* Pſalm xxxiii. 16. † Pſalm cxliv. 1. ‡ Pſ lxxvii. 7. § ix. 23. ‖ Pſalm xxxvi. 5. 6. ¶ Job xxvi. 13, 14. ‖§ Chap. xi. 7, 8.

§* Contemptor Deûm Mezentius ——
Dextra mihi Deus, et telum quod miſſile libro,
Adſint! —— Virg.

appears that there is ANOTHER, whoſe right hand and his holy arm, does, and will, get HIM the victory. We are not to ſuppoſe a fatality in the events of war, inconſiſtent with any real liberty in man. Neither are we to ſuppoſe, that theſe important events are ſo precarious and fortuitous with reſpect to our ſelves, that we can never form a rational or probable judgment concerning them, before-hand. But, according to reaſon, to ſcripture and experience, the Author and Lord of nature does ſo over-rule and controul mankind in the exerciſe of all their powers and faculties (without deſtroying them); and ſo order almoſt innumerable other things—every thing indeed, relative to the conduct and iſſue of wars, as to hold theſe events in his own hand; and to keep men in a continual dependence on himſelf. A nation can never be certain of ſucceſs in war; ſo many things unexpectedly intervene from time to time, by God's ordination, to fruſtrate the moſt ſanguine hopes. And ſometimes, on the other hand, contrary to all apparent probability, God ſupporteth, raiſeth, and crowneth with victory, thoſe that were caſt down, without ſtrength or ſpirits, and ſeemingly on the brink of deſtruction. That ſome nations are in fact thus diſappointed and humbled, and others exalted, quite contrary to human probability, none will deny: And he that will aſcribe theſe events, ultimately, to any thing elſe than to divine providence, has an "evil heart of unbelief in de-"parting from the living God."

SOME of theſe laſt obſervations might be, in a meaſure, exemplified in the turn which the preſent war has taken within about three years. There has ſeldom been ſo great a change in the face of any war in ſo ſhort a ſpace, as this took about that time. In what ſea did our fleets, juſt before, ſupport the ancient honor

nor of the Britiſh flag? Where were not our troops defeated and diſgraced? What part of our extended frontier in America, was not drenched with blood? What countenances did not appear dejected, except of thoſe, who were not the friends, perhaps the enemies, of their country? In what nation were we not become a bye-word and an hiſſing? while the very ſavages deſpiſed and inſulted us. How wonderfully is the ſcene changed ſince? Where are not the Britiſh fleets and armies now victorious? How many? what important conqueſts and acquiſitions, have been made? What ſatisfaction appears in the face of every well-wiſher to Great-Britain, and her dependencies? If war, horrid war, can ever wear any other than a hideous form, it may now be ſaid to have put on a ſmiling countenance with reſpect to us. But, like the fabled *Janus*, whoſe temple was always open in a time of war, it has two faces. If with one it ſmiles on us, with the other it certainly frowns on our enemies, particularly here in America. They now feel all that we either felt or fear'd from them heretofore, excepting the effects of ſavage cruelty and treachery; which God grant they may never feel from the hands of Britons, or Britiſh ſubjects! Whatever they may deſerve, we certainly owe more reverence to our ſelves, and to human nature, than at once to diſhonour and debaſe both, by retaliating their perfidy and barbarity. This were as much beneath us, and even more, than for a man of virtue and true honor to become a common executioner. Such work is fit only for them, and for *him* "whoſe works they uſe to do."

Divers things have been mentioned in this diſcourſe, as the more immediate, apparent cauſes of military ſucceſſes and victories; ſometimes one of them, ſometimes another, and ſometimes ſeveral of them

them in conjunction; all by the determinate counſel and ordination of heaven. It would be an unneceſſary, perhaps an indecent inquiry, To which of theſe things the great change in the face of the preſent war, and our military ſucceſſes for ſeveral years paſt, have been more eſpecially owing? ſince this might lead to ſuch compariſons as ought not to be made. There has, I ſuppoſe, been a co-incidence of ſeveral of theſe things, to the production of ſuch happy and glorious events: Wiſdom, and ſound policy at the helm: military ſkill, ſpirit and magnanimity in the commanders of our fleets and armies*: courage, diſcipline, and martial proweſs in the troops: plenty, health, &c. And what may ſeem to have had as little hand, perhaps, as any thing, in moſt of our ſucceſſes, is that which was diſtinguiſhed by the name of accident, or chance. However, this is not to be wholly excluded from having had a ſhare therein: For in all military affairs and enterprizes, after human policy, wiſdom and bravery have done their beſt, there will ſtill be ſomething, more or leſs, left to the deciſion of chance; that is, in other words, left to be determined more immediately by the hand and providence of God. Let it ſuffice, that our ſucceſſes are real and great; and that, by whatever means they have moſt viſibly been obtained, they are originally from God, to whom the glory of them is therefore due.

I AM, by God's leave and help, in the afternoon to make ſome more particular obſervations and reflections on our late military ſucceſſes, eſpecially in the total reduction of Canada; and alſo briefly to conſider, what aſpect theſe ſucceſſes have upon the enlargement, and more general eſtabliſhment of Chriſt's kingdom in the world: which is the grand and

* Not, however, without ſome exceptions.

and glorious event to which my text, and the whole pſalm relates, in its ultimate view. And we ſhould remember, that in the common courſe of things, the great deſigns of God's kingdom and grace are carrying on in the world, even by means of wars and the ſword. All theſe commotions are preparatory and introductory to the glorious things foretold of the latter days; when, "from the riſing of the ſun, even un- "to the going down of the ſame, the name of God "ſhall be great among the gentiles; and in every "place incenſe ſhall be offered unto his name, and a "pure offering: for my name ſhall be great among "the heathen, ſaith the Lord of hoſts"*. While perhaps kings, or even whole nations, are proudly ſtruggling for mutual revenge, or for extended empire and dominion, without a thought of any thing farther; there is ONE who, tho' inviſible to mortal eye, preſides over, and directs all, with far other views and deſigns; with deſigns and views infinitely more wiſe, juſt, benevolent and auguſt: And whatever HE wills is deſtiny. For there is no underſtanding, or counſel, or might againſt the Lord. Sooner ſhall man that is a worm, and the ſon of man that is a worm, "break "God's covenant of the Day, and his covenant of "night, ſo that there ſhall not be day and night in "their ſeaſon†", than fruſtrate his purpoſe as expreſſed in the prophecy following— "The God of "heaven ſhall ſet up a kingdom which ſhall never "be deſtroyed; and the kingdom ſhall not be left to "other people; but it ſhall break in pieces, and "conſume all theſe kindgdoms, and it ſhall ſtand for "ever"‖.

LET us, my Brethren, be truly ſenſible, that it is to God we are indebted, not only for all our late military ſucceſſes, but for life, breath, and every bleſſing

* Mal. i. 5. † Jer. xxxiii. 20. ‖ Dan. ii. 44.

which we enjoy. "For of him, and thro' him, and to him "are all things"—If we are now truly thankful to our God, and walk anſwerably to the obligations which he hath laid us under, we ſhall at length praiſe him without wearineſs in "a temple not made with "hands"; and begin that glorious thankſgiving, thoſe ſongs of victory and triumph with patriarchs and prophets, with apoſtles and angels, wherewith the univerſe ſhall reſound when theſe heavens are "folded "up and changed"—In the mean time, O let us ſing unto the Lord a new ſong here on earth; for he hath already done marvellous things; his right hand and his holy arm hath gotten him the victory—Give unto the Lord, O ye mighty; give unto the Lord, all ye kindreds of the earth; give unto the Lord glory and ſtrength; give unto the Lord the glory due unto his name——

The End of the firſt Diſcourſe.

Diſcourſe

Diſcourſe II.

Concerning the late Succeſſes of His Majeſty's Arms, more eſpecially in the Reduction of Canada; and the Aſpect they have upon the Kingdom of Chriſt, its Extenſion, and farther Eſtabliſhment; with Reflections.

PSALM XCVIII. 1, 2.

O SING unto the Lord a new ſong, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

THE Lord hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

HAIL, Happy day! and thanks to HIM that made it ſuch! This is indeed a good day, which the Lord hath made for us to be glad and rejoice therein: A day which, if not many prophets, yet many wiſe and righteous men have deſired to ſee; and which we their poſterity are ſo highly favoured of God, as now to behold. Let us therefore ſing a

new ſong unto the Lord, whoſe right hand, and his holy arm hath gotten him the victory; whereby he hath made known his ſalvation, and ſhewed his righteouſneſs to the heathen.

WHEREVER the ſinging of a new ſong is mentioned in ſcripture, as it is in divers other places, it has a reference to ſome very ſingular event, by which God manifeſts his power and glory; his loving-kindneſs to his people, or his juſt ſeverity in the puniſhment of their enemies. And it was obſerved to you in the morning, that this paſſage, and the pſalm in general, has a retroſpect to ſome remarkable appearances of God's providence in behalf of his people Iſrael. This is not, however, the ultimate view of the pſalm, or of this paſſage in particular. It is not merely of the hiſtorical, but alſo of the prophetic kind; looking forward to the great things then, and ſtill future; which are moſt ſurely to come to paſs in the latter days, under the reign of the Meſſiah: When God will more ſignally diſplay his ſalvation, and openly ſhew his righteouſneſs to all the gentile nations; "giving his ſon the heathen for his inheritance, and "the uttermoſt parts of the earth for his poſſeſſion." Agreeably whereto, the apoſtle John tells us, that he heard a new ſong ſung; in which, it ſeems, the whole rational creation bore a part— "And every creature "which is in heaven, and on the earth, and under the "earth; and ſuch as are in the ſea, and all that are "in them, heard I ſaying, Bleſſing, and honor, and "glory, and power be unto him that ſitteth upon the "throne, and unto the lamb for ever and ever"*.

THE text in its ultimate deſign and view, leads our thoughts to the time when this new ſong ſhall be ſung, on occaſion of thoſe great things and glorious events, hereafter

* Vid. Rev. v. 9–13.

hereafter to be accompliſhed; of which God's making known his ſalvation to his people of old, and ſhewing his righteouſneſs to the heathen in, and round about the land of Canaan, was typical, and a kind of pledge. But the preſent occaſion leads us more particularly to conſider this paſſage, as an exhortation to praiſe God for the temporal deliverances with which he favours his people, and the ſucceſſes and victories which he grants them over their worldly enemies. However, it was intimated to you, that I ſhould not quite loſe ſight of this paſſage conſidered in its ultimate deſign, or as having a prophetic reference to the glory of Chriſt's kingdom in the latter days: Eſpecially ſince thoſe ſucceſſes with which God hath lately favoured us againſt our papal and heathen enemies, may poſſibly, or rather probably, be one means of, and a ſtep towards, the final accompliſhment of thoſe far greater things which are ſhortly to come to paſs.

THE main buſineſs of my diſcourſe in the morning, was to illuſtrate and confirm an important point of doctrine contained in the text: viz. That God is truly the author of all our deliverances from, ſucceſſes againſt, and victories over, our worldly enemies. His right hand, and his holy arm, ſaith the pſalmiſt, hath gotten him the victory, &c. This is indeed the foundation of all our *religious* joy and gratitude on ſuch occaſions as the preſent. It was therefore thought proper to enlarge upon this point. And accordingly we traced ſome of the foot-ſteps of divine providence, and the various methods of its operation, in giving ſalvation and victory to thoſe whom it favours; and in accompliſhing its own great deſigns. But having already ſaid what may ſerve in ſome meaſure to clear up and eſtabliſh this important principle of natural and revealed religion; and alſo made ſome ſhort, general reflexions on our late military

ſucceſſes: It will now be proper to take a nearer, and more particular view of theſe ſucceſſes, eſpecially here in America, in the reduction of Canada; which, you are ſenſible, is the principal occaſion of our appearing before God this day to ſing a new ſong of praiſe to him. However, ſome other ſucceſſes with which God hath lately favoured the Britiſh arms in other parts, will not be wholly omitted.

SOME of my hearers may probably remember, that on the day of our public thankſgiving the laſt year on the ſurrender of Quebec, the capital of Canada, I conſidered the importance of that acquiſition, not ſo much in itſelf, as with reference to what might probably be the conſequence thereof another campaign, viz. the intire reduction of the whole country: Some of the happy effects whereof were then repreſented to you, upon a preſumption that this muſt be the conſequence of that acquiſition, with the ordinary bleſſing of providence on the Britiſh arms; or unleſs ſomething out of the common courſe of things, ſhould intervene to prevent it. I now heartily congratulate you, my friends and brethren here preſent, and bleſs the great, the eternal God, who preſides over nations and their affairs, that he has not fruſtrated thoſe our hopes; but fulfilled and realized them, in ſome reſpects even beyond what we could have reaſonably expected. But having heretofore conſidered the ſurrender of Quebec in connexion with the ſuppoſed reduction of Canada, as the natural conſequence; and ſpoken ſomewhat particularly of the advantages which muſt reſult to Great-Britain and her colonies from ſuch a conqueſt; you are ſenſible that I have hereby in ſome meaſure anticipated the joy and gratitude of this day; and precluded myſelf from ſaying divers things, which might otherwiſe have been proper on the

the preſent occaſion: I mean, unleſs I ſhould go into a repetition of the ſame things; of which I am not fond.

HOWEVER, ſince it is proper to ſay ſomething particularly upon this conqueſt, in order to excite our gratitudge to the ſupreme Governor of the world, from whom ſalvation and victory come; I ſhall not ſcrupulouſly avoid every thing that was mentioned on the occaſion aforeſaid: But, touching briefly on thoſe things which were then chiefly enlarged upon, I ſhall now ſpeak more eſpecially of ſuch as neither were, nor could be, taken notice of at that time, without the ſpirit of prophecy.

LET us then conſider the compleatneſs of this conqueſt; the great importance of it to Great-Britain and her American colonies; the little loſs of men with which it has been effected; and ſome of the foot-ſteps of providence therein. After which, we will take a curſory notice of ſome other of our military ſucceſſes ſince the time of our laſt public and general thankſgiving: All which together, afford us the agreeable hopes of ſeeing the preſent calamitous war ſoon brought to a happy period, and demand our moſt grateful acknowledgments to the God of armies.

WE may now, with the greateſt propriety, conſider the conquſt of Canada as compleated. The French no longer hold a ſingle fort, garriſon, or fortified place, in that country; but there has been a formal ſurrender of the whole by the governor-general thereof to the Britiſh commander; the principal parts whereof had indeed before been brought under, and ſubdued by force of arms. From what we have already heard, it may be reaſonably ſuppoſed that the far greater part of the inhabitants of New France are before this time become Britiſh ſubjects; having taken an oath of allegiance

at leaſt of fidelity, to his Majeſty: While the regular troops and marine companies of France, with all officers civil and military, and other perſons of any diſtinction who might promote diſturbances, are embarked, or embarking, for their mother country. The Britiſh troops are actually in poſſeſſion of all places and poſts of any conſequence, ſuch as they deſire to poſſeſs; and in ſufficient numbers. So that if there ſhould be any effort made by the French with their ſavages to recover the country from their conquerors, it muſt certainly, without a miracle, be to no purpoſe. Tho' there is not the leaſt reaſon to ſuſpect there will be any ſuch mad attempt made: Eſpecially when we conſider that the French who remain in the country, are diſarmed; that the ſavages in thoſe parts, with whom they are forbid any commerce, are become our allies; and laſtly, that the Engliſh general has ſhown ſo much clemency and humanity to the Canadians, as to have endeared himſelf to them, and, as we are informed, to make them conſider him, not ſo much their conqueror, as their protector and deliverer from their old tyrannical maſters.* In ſhort, we may look upon this country as effectually ſubdued; as effectually as it could have been, unleſs fire and ſword had been carried thro' it from one end to the other, to devour without mercy all that came in their way: Which were equally inconſiſtent with the genius of the religion we profeſs, and with the true bravery and generoſity of Britons, how agreeable ſoever it might be to the bloody religion, to the ſavage ſpirit, and the butcherly conduct of our enemies: And it may be added, how much provocation ſoever they have given us, by their former treacheries and barbarities, to treat them in the ſame manner whenever it ſhould be in our power. THIS

* It is credibly ſaid that M. Vaudreuil, the late governor-general of Canada, was almoſt univerſally deteſted by the Canadians for his pride, avarice and cruelty.

THIS conqueſt of New France is moſt important in its nature and conſequences, as well as compleat. The country itſelf is large and fruitful; many parts of it well cultivated, and much more populous, as well as fertile, than we were taught to believe in times paſt. This conqueſt adds at once a large extent of territory to the Britiſh empire in America; and a great number of ſubjects to the Britiſh crown, who may in time become very uſeful ones. All the Indians bordering on Canada, will, or rather are already, become our friends and allies. None of the American ſavages are now our enemies, excepting two or three tribes on the back of our ſouthern colonies, in the intereſt of the French of Louiſiana. Theſe have indeed lately committed the moſt horid outrages, accompanied with the blackeſt treachery; taught them, doubtleſs, by the great maſters thereof, the French, at whoſe inſtigation they commenced their hoſtilities. However, this rupture with thoſe ſavages will probably be of no long continuance. They received a conſiderable check the laſt ſummer, in the deſtruction of ſome of their towns. And they will doubtleſs be awed by the late ſucceſſes of the Britiſh arms; and by plainly ſeeing the Engliſh now ſo ſuperior in America, that they can have no dependence upon the French, either for ſupplies or protection. God hath made known his ſalvation, and openly ſhewed his righteouſneſs, to all the heathen nations in theſe parts of America; who were no ſtrangers to the perfidy, the wicked deſigns and practices of the French. Theſe ſavages who, like ſome more refined politicians, chuſe always to be on the ſtrongeſt ſide, have in times paſt been induſtriouſly fed up by the French with an opinion of their great ſuperiotity; that they ſhould be able at length to ſubdue us, and make a conqueſt of the whole country. But the eyes of almoſt all of them are now ſufficiently opened;

and

and thoſe of the few others, cannot long continue ſhut. They will probably expect in a ſhort time to ſee Louiſiana in the *ſame ſituation with Canada*—Nor are they ſlow to diſcern, or backward to follow, their own intereſt. So that we may reaſonably depend on having them all in a manner our friends, from Hudſon's Bay to Lake ſuperior; and from thence ſouthward to the gulph of Mexico. Inſtead of having any of them to diſturb, and break up our infant ſettlements from time to time, as heretofore, we ſhall have a large and profitable trade opened with them; even with nations whoſe very names were lately unknown to us. Our colonies, it may be ſuppoſed, will enjoy peace for the future; and with the common bleſſing of providence, be greatly increaſed and enlarged in the courſe of a few years.

THESE things will directly and manifeſtly tend to the emolument of Great-Britain, by prodigiouſly increaſing the demand for her manufactures, enlarging her commerce, and augmenting her maritime power: Eſpecially if the North-american cod-fiſhery ſhould be all, or chiefly, in the hands of Britiſh ſubjects. The French themſelves who ſhall remain in Canada, will be to be ſupplied with European commodities from Great-Britain, as well as the ſavages in America, and her own colonies, probably in a ſhort time increaſed beyond what many perſons will eaſily conceive at preſent. And even the inhabitants of Great-Britain will be greatly multiplied hereby, if not in proportion to thoſe of her colonies; ſince many more thouſand perſons of different occupations, will, by ſuch a vaſt demand and conſumption of her manufactures, readily find the means of ſubſiſtence, than can do ſo at preſent; which is doubtleſs the reaſon why ſhe is not more populous. So that if the ſtrength and honor of a nation conſiſts in the number of its induſtrious people, in an extended

extended commerce, and in riches, whereby ſhe is enabled to raiſe armies, to equip mighty fleets, and to maintain both as occaſion requires; theſe are the advantages which will in the ordinary courſe of things reſult to the Britiſh, from the late ſucceſs of his majeſty's arms in America.*

THE reduction of Canada, ſo important in its nature and conſequences, has, thro' the good providence of God, been compleated with very little loſs of men: With far leſs, indeed, than could well have been imagined, conſidering the number of the enemy, the vigorous effort they made to recover their capital early in the ſpring; and (to give them their due) the ſpirit and reſolution which they have ſhown on ſome other occaſions ſince this war commenced, to defend their country, and to give trouble and annoyance to us. In which attempts they have divers times been far more ſucceſsful, not only than we could have wiſhed, but than was to the honor of the Britiſh arms. Witneſs Oſwego, Fort William Henry, and more eſpecially Ticonderoga! Witneſs alſo Fort Du Queſne, and the banks of the Monongahela, ſtill perhaps white with the

* The things hinted in this paragraph were more particularly mentioned in the Author's 2d diſcourſe the laſt year, occaſioned by the ſurrender of Quebec: And they are ſince ſet in a very full, clear and ſtrong light in a Tract lately publiſhed in London, and re-printed here, entituled, *The Intereſt of Great-Britain conſidered with regard to her Colonies*, &c. In this judicious Tract it is computed, that in one century the number of Britiſh ſubjects on this ſide the Atlantic may probably exceed that now on the other; and that Great-Britain herſelf is capable of containing and ſupporting *ten times* the number of people ſhe does at preſent, could they but find employment by the increaſed demand, and proper returns, for her manufactures. To which nothing can contribute ſo much, and ſo certainly, as the growth of her American colonies.

the bones, if not red with the blood, of our ſlaughter'd troops! When we reflect on theſe things, adding thereto, that the enemy were lately in poſſeſſion of ſeveral poſts and paſſes lying between our armies and them, ſtrong both by nature and art; and that they had the advantage of a perfect knowledge of the country, of which we knew but little: When we reflect on theſe things, could it have been ſuppoſed that general AMHERST, with all his addreſs, his patience and magnanimity, would have been able to compleat the reduction of Canada almoſt without any loſs of men? Excepting thoſe which were drowned in paſſing the difficult and dangerous rapids above Montreal, and thoſe who have been taken off by ſickneſs, I think the whole loſs amounts but to about an hundred *; in taking the arm'd veſſels of the enemy on the lakes, and ſeveral ſtrong forts advantageouſly ſituated, and vigouroufly defended, of which it was neceſſary to become maſters before the army, or rather armies, could arrive at the iſland of Montreal, where it was commonly ſuppoſed the chief ſcene of action would be. But when the three † armies were drawn near together at that place by their reſpective leaders, but all under the general direction and orders of ONE; it ſeems that general AMHERST had little more to do than to make his own terms, and to receive the ſurrender of Montreal and the whole country from the French governor: Little elſe, I ſhould have ſaid, unleſs it were to keep their own enrag'd ſavages from falling upon the French to plunder, butcher and ſcalp them in their turn, by whom theſe ſavages had been ſo long deceived and abuſed.

THE

* i. e. Since the 25th of April, 1760.

† One by the way of lake Ontario, one by lake Champlain, and the other from Quebec.

THE enemy, tho' numerous and well ſupplied, were ſenſible of the ſuperior wiſdom and military accompliſhments of the Britiſh general, the bravery of his officers and troops. They were aſtoniſhed at his having ſurmounted all obſtacles in his advances towards them; wherein they tho't they ſaw the evident foot-ſteps of divine providence, and from whence they preſaged their approaching fate. They were at the ſame time ſo well ſatisfied of the clemency and honor of general AMHERST, that they prudently choſe to lay down their arms and ſubmit, rather than hazard a battle. And by what we hitherto learn, the terms granted to, or rather impoſed on them, were as honourable to the Britiſh general and arms as we could have deſired; tho' ſtill more favourable to the French than *ſuch* enemies, all circumſtances conſidered, had any right to expect. For tho' all that were found in arms, were to be ſent out of the country, and not to ſerve during the preſent war, againſt his majeſty or his allies; together with other perſons of any diſtinction; yet it ſeems, the main body of the people are permitted to continue in the country, and to enjoy their eſtates under the protection of the Britiſh government, on taking an oath of allegiance, or fidelity to his majeſty. †

THUS has this great conqueſt been compleated, as was ſaid before, with an inconſiderable loſs of men: A conqueſt which will in all probability be followed with very extenſive happy conſequences, both as to Great-Britain and her American colonies, whoſe true intereſts are abſolutely inſeparable: A conqueſt which is likely to be advantageous to the Canadians themſelves,

† It is ſaid, the articles of ſurrender were pretty numerous; but what they are, is not yet particularly, at leaſt not publickly known amongſt us. They were ſigned Sept. 8. 1760.

ſelves, who with their poſterity may live in the country under the Engliſh government, and be far more happy than under the French tyranny: A conqueſt to the honor, not only of the arms, but the humanity of Britons: And a conqueſt wherein the veſtiges of divine providence have been very conſpicuous. There is no need of adding, A conqueſt which will forever render memorable and illuſtrious the name of that diſcrete, wiſe, and truly magnanimous general, who, under God, has effected it; and thereby put ſo happy and glorious a period to the war in this part of America.

THEY who are acquainted with the geography of North-America, may poſſibly ſuppoſe that the reduction of Montreal and Canada might have been ſooner, and more certainly effected, by one grand army by the way of St. Lawrence, than by ſeveral ſmaller ones, conducted thro' ſuch tedious and difficult routs as thoſe of the lakes; eſpecially that of lake Ontario. But there are now probably none but what are convinced, that the plan which has been laid and purſued, was, upon the whole, far the beſt. The general, by thus dividing his army, and coming againſt the enemy on all ſides, hemm'd them in, prevented their eſcaping, or diſperſing here and there in ſmall parties; and ſo has accompliſhed the whole buſineſs at once. Whereas, had they been attacked only by the way of St. Lawrence by one grand army, they would doubtleſs have abandon'd Montreal at its approach; retreated together up the river, where they could hardly have been purſued, or elſe gone off in parties to the ſouthward and weſtward, and otherways, with their arms. So that tho' Montreal had been in our poſſeſſion, yet the country might in effect have remained ſtill unſubdued. This, not to mention ſome other things, ſeems to ſhow, that that which

ſome

ſome perſons poſſibly imagined a more difficult, expenſive and precarious way of compleating the reduction of Canada, was in reality the beſt; perhaps the only one, in which the conqueſt could have been perfected this campaign.—But I ſhall ſay no more of what may ſeem foreign from the buſineſs of a ſermon ——It is ſufficient to our preſent purpoſe, that God has appeared very graciouſly for us in conducting this great enterprize to ſo happy a concluſion; from whence we may reaſonably promiſe ourſelves ſuch great and permanent advantages as have been hinted at above.

BUT when I ſpeak of the importance of this acquiſition, you will doubtleſs obſerve, that I go wholly upon the ſuppoſition that it will be retained. What may poſſibly be hereafter; what different turn the war may take; what real occaſion and neceſſity there may be for relinquiſhing this, or any other conqueſts, in order to a peace, no one can certainly tell. But while things continues in ſuch a poſture as they are at preſent thro' the goodneſs of God; while we have ſo fair a proſpect of having it in our power, as we ſhall on that ſuppoſion certainly have a right, to inſiſt upon indemnification for the immenſe expence of treaſure and blood, to which the ambition and injuſtice of France has lately put us, as alſo upon ſecurity for the future to theſe american colonies: while we have ſuch a proſpect, I ſay, I thought it hardly decent to make the ſuppoſition of Canada's ever being delivered up to France; which might be looked upon as a kind of treaſon. At leaſt it might betray, either ſuch a diſaffection to the welfare of Great Britain and her colonies, or ſuch a diſtruſt of the wiſdom and integrity of our ſuperiors, as I wou'd not on any conſideration be thought capable of. And one would think that the

the other European nations ſhould all in general rejoice to ſee ſome bounds ſet to the power, and ambitious views of France. For, which of them has ſhe not hector'd and threatned in its turn ? Which of her neighbours has ſhe not plunder'd and robb'd ? ſome of them of wealthy cities, ſome of provinces, and others of whole countries ? Which of them can be ſecure againſt her intriegues, treachery, and lawleſs violence, unleſs ſhe is in ſome meaſure humbled and weakned ?—There would doubtleſs be ſufficient reaſon for a day of general *thankſgiving* thro'out Europe, if this were done to purpoſe.

As was obſerved before, tho' we cannot tell what may yet come to paſs in the courſe of this war, we have reaſon to hope from preſent appearances, that there will be no neceſſity of making ſuch a dear and important ſacrifice as that of Canada, in order to procure a peace : the conſequence of which would be, that the almoſt immenſe treaſure expended in driving the French from their encroachments, and in reducing this country, would be ſcarce better than thrown away. The French would ſoon renew their encroachments and hoſtilities, and ſet their ſavages again to ſcalping. We can never live peaceably with them here as neighbours : For it is almoſt as impoſſible for them to ceaſe from thoſe treacherous and wicked practices, to which they have been ſo long " accuſtomed", as it were for the " Æthiopian to change his ſkin, or the leopard his ſpots". Nor would the intereſt of Great Britain be leſs affected in the end, than that of her colonies, by their regaining their power and independence in Canada : Of which there is at preſent, indeed, no apparent reaſon to be apprehenſive, conſidering how proſperous, by the bleſſing of heaven, his majeſty's arms have been in other inſtances.

inſtances: For an almoſt uninterrupted ſeries of ſucceſſes has attended them for ſeveral years paſt.

AND here let me take occaſion juſt to mention ſome other material ſucceſſes that have *lately* crowned the Britiſh arms in other parts of the world.

SINCE the day of our common and public thankſgiving on the ſurrender of Quebec, * we have received advices here, of ſome conſiderable advantages obtained in the Eaſt-Indies, in the reduction of ſeveral of the enemy's fortreſſes and factories, with ſome of their ſettlements there. And Pondicherry, according to our lateſt accounts, was the only place of which the French were left poſſeſs'd in thoſe parts.

THE Dunkirk ſquadron under the command of the valiant, but unfortunate *Thurot*, has been chiefly taken or deſtroyed, after going thro' a long ſeries of calamities and diſaſters.

ABOUT the ſame time, one of our admirals † fell in with the grand fleet of the enemy from Breſt, where it had been long preparing, in order, as was given out, to cover a diſcent on the coaſt of Britain or Ireland. This fleet was beaten, and diſperſed amongſt the ſhoals upon the coaſt of France §; when five or ſix capital ſhips were taken and deſtroyed: While a number of others, as it is ſaid, were render'd uſeleſs, by

* October 25, 1759. The author in his diſcourſes publiſhed on that occaſion, and in the year preceeding, took notice of the moſt conſiderable and important ſucceſſes obtained by his majeſty's arms by land and ſea, ſince the beginning of this war. For which reaſon he does not here look any farther back than to the date above.

† Sir Ed. Hawke. § Quiberon bay.

being oblig'd to fly for ſafety to land, to rocks, and into ſhallow rivers. In this important affair there were ſome pretty remarkable circumſtances. The Britiſh admiral's falling in with this fleet, was moſt opportune and ſeaſonable for us, as it was unexpected to the enemy. The French fleet was going to take under her convoy a large number of tranſports lying ready in different ports, after having gotten out of Breſt by ſtealth while the Britiſh fleet was withdrawn. And indeed the latter did not again ſail from its port in the Engliſh channel, 'till the very day the other ſtole out; a circumſtance not unworthy of notice, ſince, humanly ſpeaking, the French fleet had a fair proſpect of reaching its port, or ports, before it could be overtaken. And this it had probably done, had not an inferior Engliſh ſquadron fallen in its way, by which means it was retarded for ſome time. This fleet was ſo inferior to the French, that it muſt in all probability have fallen an eaſy conqueſt thereto. But at the inſtant when ſo unequal an engagement was to begin, appeared admiral HAWKE with the Britiſh flag, and a formidable fleet: Which not only made the enemy glad to quit their deſtin'd prey, but ſtruck them with ſuch terror, as even render'd them incapable of a prudent and ſucceſsful flight. Thus was the little Engliſh ſquadron at once preſerved; the deſign of the French fleet rendered abortive; the great preparations of the enemy for a deſcent, inſignificant; and their moſt powerful fleet diſgraced and ruined upon their own coaſts: A mortifying ſpectacle to the people! And upon the whole, this ſeems to have been almoſt a finiſhing blow to the marine, and naval power of France, before reduced ſo low by repeated diſaſters and loſſes. In all which, the hand of providence is very conſpicuous.

WE have lately had the report of the very ſignal victory obtained by his majeſty's army under prince FERDINAND, over the formidable French army commanded by marſhal *Broglio*. Which, if true, will not only preſerve Hanover a third time, when threatned with imminent danger; but muſt have an happy influence on the affairs of his majeſty's illuſtrious ally, the king of Pruſſia. But this important news does not appear to be ſo authentic, that we may be juſtified in giving full credence thereto at preſent †. And indeed, if one half we have heard were known to be fact, our apprehenſions for Hanover might now be over, as alſo in part, thoſe for his Pruſſian majeſty in this critical conjuncture. Our welfare even here in America, is now nearly connected with that of this illuſtrious king, and of his majeſty's Hanoverian dominions. What the purpoſes of heaven are with reſpect to them, time only will reveal. And if they ſhould maintain their ground this year (God almighty grant they may!) we ſhould have good reaſon to hope, not only that this may prove the laſt campaign of the preſent war; but that ſuch a peace will be concluded, as will be at once glorious to Great-Britain and her allies, and happy for all her dependencies; particularly for her colonies in America. But if, contrary to our hopes, the war ſhould ſtill be protracted, we may take it for granted that Great-Britain, under ſo wiſe, firm

† We had this news from Liſbon. It was reported that prince Ferdinand had kill'd and taken about 50 000 men, and intirely routed the French army on the borders of Hanover. But we have ſince had the mortification to be aſſured, that this was a falſe rumour; tho' it ſeems ſome conſiderable advantages have been gained by the allied army. And ſince the delivering this diſcourſe, we have alſo had the authentic news of his Pruſſian majeſty's defeating a large corps of the Auſtrian army; killing and taking about 10.000 men, with near 90 pieces of cannon, ammunition, &c. &c. A moſt agreeable and important piece of intelligence.——

and vigorous an adminiſtration as the preſent, will purſue her advantages; and perhaps, by the favour of heaven, add LOUISIANA at leaſt to her other acquiſitions: A conqueſt, tho' of vaſt importance, yet, humanly ſpeaking, of very little difficulty, conſidering the naval power of Britain, and the number of Britiſh troops now in America. *

BUT having thus reminded you of thoſe ſucceſſes with which God has lately favoured the Britiſh arms, more eſpecially in the conqueſt of Canada; all which ſeem to promiſe an honorable peace, future ſecurity to us here in America, and many advantages both to Great-Britain and her colonies; and which therefore demand our grateful praiſes to the ſupreme Governor of the world: Having done this, I ſay, let us now proceed, as was propoſed, briefly to conſider, what aſpect theſe victories and ſucceſſes have upon the kingdom of our Lord Jeſus Chriſt; its farther extenſion, and the accompliſhment of thoſe glorious things which are to come to paſs in the latter days.

IT would indeed be at once juſt matter of reproach to a chriſtian miniſter, and a kind of affront to a chriſtian aſſembly, if in preaching upon ſuch an occaſion as the preſent, he wholly confined his views and diſcourſe to things of a ſecular nature; without conſidering what relation theſe important ſucceſſes have to Chriſt's kingdom. This would betray

* Since this diſcourſe was delivered, we hear there are more troops actually embarked for North-America. If it be ſo, it ſeems not improbable that Louiſiana may be the object of their deſtination: From which country, while the French are poſſeſs'd of it, our ſouthern colonies will probably meet with diſturbance; at leaſt by means of murdering and ſcalping parties ſent from time to time upon their frontiers.

tray in him a littleneſs and narrowneſs of mind, and a want of due regard to, and zeal for, the honour of God, or the intereſt of religion in the world. It would alſo be treating his auditors as if he ſuppoſed them wholly immerſed in worldly cares, without a thought of any thing greater or better than a ſhort-liv'd proſperity here below; which, I perſuade myſelf, is not the character of thoſe to whom I am ſpeaking. And beſides; that paſſage of ſcripture, on which my diſcourſe is grounded, naturally leads our thoughts to that time, when our Lord ſhall take to himſelf his great power, and reign as the king of nations, as well as of ſaints.

Now there are two things to be laid down here, as principles on which to proceed, they being certainly and plainly foretold in the holy ſcriptures. One is, That God will at length in a moſt wonderful manner bring down, humble, and even deſtroy, that corrupt and apoſtate, that idolatrous and perſecuting church, variouſly deſcribed in the holy ſcriptures; particularly under the character of a woman, "having a golden cup in her hand, full of abominations and filthineſs of her fornications. And upon her forehead was a name written, MYSTERY, Babylon the great, the mother of harlots, and abominations of the earth"†—"The great whore, which corrupteth the earth with her fornication."§—"And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth."* That that apoſtate, antichriſtian church, or kingdom, which is thus emblematically deſcribed, is to have her plagues made wonderful, and to be finally brought to ruin, is moſt manifeſt from the ſacred ſcriptures. Nor can proteſtants in this age, one would think, be at any great loſs, what church, or where ſhe is——

† Rev. XVII. 4 5. § Ch. XIX. 2. * Cha. XVIII. 24.

THE other thing alluded to above, is, That the goſpel of the kingdom is not only to be "preached for a witneſs" among all nations, but to be actually eſtabliſhed thro'out the world, amongſt Jews and Gentiles. For "the kingdoms of this world are to become the kingdoms of our Lord, and of his Chriſt; and he ſhall reign forever and ever."‖ The ſcriptures are full of prophecies to this purpoſe; which predictions remain to be fulfilled, either ſooner or later, unleſs we have believed fables inſtead of the word of God, who cannot lie.

Now we may conſider the great ſucceſſes which God has given to the Britiſh arms in the preſent war, as tending, in ſome meaſure, to the accompliſhment of both theſe events; the deſtruction of the papal power, and the eſtabliſhing of chriſtianity thro'out the world.

FOR firſt, as to the former of them: Theſe ſucceſſes have been obtained by a proteſtant king and nation, againſt the greateſt and moſt powerful nation in the communion of the church of Rome. The French monarch is unqueſtionably the moſt potent of thoſe kings who have "given their kingdom unto the beaſt." But his power is now much diminiſhed, and ſeems in a fair way to be farther reduced. And this will be in effect diminiſhing that of the roman pontiff. Every new acceſſion of power to our own, and to other proteſtant kings and ſtates, will alſo tend to the reduction of that of Rome. It may be farther obſerved here, that as learning increaſes, and runs to and fro in the earth, the influence and authority of the pope declines, as the natural and neceſſary conſequence thereof: And it is now far

‖ Rev. XI. 15.

far leſs, even in moſt or all roman catholic countries, than it was ſome centuries ſince. It has declined faſt ſince the beginning of the reformation; when, and ſince, divers kings and nations, and our own among the firſt, came to an open rupture with the pope; utterly diſowning his juriſdiction over them. The king of Portugal has alſo lately come to ſuch a rupture with him, as is not likely to be ſoon healed; and as may, not improbably, iſſue in the pope's loſing forever all authority in that kingdom, however devoted the common people may be to him at preſent. Nor would it be very ſtrange if the king of Spain ſhould ſoon break with him alſo: Since the jeſuits, moſt probably with the pope's connivance, if not by his direction, have been plotting againſt that crown, as well as the king of Portugal; and have actually been carrying on a war againſt the ſubjects of both, in South America. But be that as it will, it ſeems morally impoſſible, conſidering the progreſs which learning has made, and is ſtill making, but that the eyes of all the kings, ſtates, and people in general, now in the communion of the church of Rome, muſt before long be opened. And when they ſhall plainly ſee, how groſly they have been deluded, and how impudently tyrannized over by her, they will of courſe become her enraged enemies; and be avenged on her, as many have been already. For, in the language of inſpiration, "Theſe "ſhall hate the whore, and ſhall make her deſolate, "and naked, and ſhall eat her fleſh, and burn her "with fire. For God hath put in their hearts to "fulfil his will, and to agree, and give their king-"dom unto the beaſt, until the words of God ſhall "be fulfilled. And the woman which thou ſaweſt, "is that great city, which reigneth over the king's "of the earth."*—This remarkable prophecy is

* Rev. XVII 16. 17. 18.

partly fulfilled already, in the breaking off of ſo many kings and ſtates from the church of Rome; and their becoming enemies, and ſore ſcourges to her pride and impiety; of which nations our own is the principal. And we may reſt aſſured, that this prediction ſhall in the whole of it, and poſſibly before long, be punctually accompliſhed. In the proſpect of which final ruin coming upon the great whore, or myſtical Babylon, the apoſtle John broke forth thus—"Rejoice over her thou heaven, and ye "holy apoſtles and prophets; for God hath avenged you on her. And a mighty angel took up a "ſtone like a great millſtone, and caſt it into the "ſea, ſaying, Thus with violence ſhall that great "city Babylon be thrown down, and ſhall be found "no more at all."§

But ſecondly, as to the propagation and eſtabliſhment of the goſpel amongſt all nations: Our military ſucceſſes may be conſidered as one ſtep towards the accompliſhing of that great event alſo. Not that the goſpel of Chriſt is to be propagated by force of arms; but theſe ſucceſſes may in ſome meaſure open and prepare the way for ſpreading it, by methods ſuitable to the genius and deſign of this religion. "The weapons of our warfare are not "carnal; but mighty thro' God"—And "the "ſervant of the Lord muſt not ſtrive, but be "gentle unto all men; patient, in meekneſs inſtructing thoſe that oppoſe themſelves, if God "peradventure will give them repentance to the "acknowledging of the truth."

There are many heathen here in America, who have long had ſome intercourſe both with Us and the

§ Rev. XVIII. 20, 21.

the French. We have heretofore made attempts, by the bleſſing of heaven to "turn them from darkneſs to light, and from the power of ſatan unto God." But theſe our attempts have not been attended with any great ſucceſs; with leſs indeed, than the endeavours of the French miſſionaries, I had almoſt ſaid, to make them apoſtatize from heathenism to popery. Many diſcouragements and obſtacles have been in the way hitherto; ſome of which are now removed. And there ſeems to be a fairer proſpect, by the bleſſing of God, of doing ſomething conſiderable to this end, than ever there has been in times paſt; provided there be wiſdom, in conjunction with a proper zeal, in undertaking and proſecuting ſo good a deſign. God hath in ſome ſenſe already made known his ſalvation, and openly ſhewed his righteouſneſs in the ſight of theſe heathen, by the victories, and great ſucceſſes which he hath given us over our enemies in theſe parts. So that we may ſuppoſe, they will be under leſs temptation to ſay now, than heretofore, "Where is their God?" The prejudices which many of them have imbibed againſt us and our religion, by means of the French miſſionaries repreſenting all proteſtants to them, as bad or worſe than atheiſts, may now in ſome meaſure be abated: At leaſt we ſhall have a better opportunity, and greater advantages, for removing theſe prejudices, than formerly; and to convince all thoſe pagans who have had any knowledge of Us and of the French, that our God is indeed in heaven; and that it is no other than he, whoſe right hand, and his holy arm hath given us, or rather gotten to himſelf, the victory. They will probably be influenced in ſome degree to think favourably of us and our religion, by our great ſucceſſes, and triumphs over thoſe who have ever repreſented

ed us as the enemies of the true God; and to whoſe vain boaſts of their being his peculiar favourites, to whoſe threatnings againſt us, and repeated conſtant treacheries, they have been no ſtrangers; and many of them indeed, the inſtruments of their wicked and villainous deſigns.

To theſe things it may be added, that theſe numerous tribes of heathen, when they find themſelves wholly dependent upon us, as they muſt be, will probably become in all reſpects more ſubmiſſive and tractable than they uſed to be, either to us or to the French, in times paſt. They could formerly change ſides, and run from one to the other on any trifling occaſion; and held, as it were, the ballance of power between us in their own hands. In theſe circumſtances they thought they had a right to be courted by both, as they actually were: Which made them, if poſſible, more proud, inſolent and barbarous than they naturally are, as well as indocile to the laſt degree. But their having now only one European people on which to depend for neceſſary ſupplies, if a reaſonable, juſt and wiſe uſe is made of this advantage, it will without doubt give us ſuch an aſcendency over them, as will greatly facilitate the work of humanizing and chriſtianizing them.

We find, agreeably to what has been ſaid above, that the Six Nations are within a few years become more tractable than they uſed to be; I mean, ſince they have ſeen the French power upon the decline here, and in a fair way to be entirely deſtroyed. Thoſe of them who attended general Amherst into Canada, it is ſaid, were very docile, ſubject to diſcipline and command. Yea, they were tutor'd by him into ſome regard to clemency and mercy; to

to which they were heretofore almoſt intire ſtrangers. We are informed, that when they had taken ſeveral hundred priſoners on Montreal, who expected nothing but to die in tortures, the ſavages relieved their anxiety by telling them, their orders were, not to put any of their captives to death; tho', as they added, the French uſed to order their Indians to kill all that fell into their hands. A juſt and ſevere reproach; which ſhews, we need not deſpair of humanizing and chriſtianizing the American ſavages; and which muſt have ſtung their priſoners to the ſoul, if they were not paſt feeling! And how agreeable? how edifying muſt it have been, to hear thoſe ſavages thus reproaching theſe good catholic chriſtians, the ſubjects of his *moſt chriſtian* majeſty, for their barbarity; and trying as it were, by their own better example, to infuſe into them ſome ſenſe of humanity! And, by the way, it may be hoped that the French themſelves who ſhall remain in Canada, or at leaſt their poſterity, will become proteſtants, provided prudent and proper methods, conſiſtent with juſtice and humanity, are taken to make them ſo.

You ſee from what has been ſaid, that we have now more encouragement than ever to attempt the chriſtianizing the American heathen; ſome of the obſtacles thereto being removed by the late ſignal ſucceſſes of his Majeſty's arms. And were this accompliſhed, it would be at once a conſiderable enlargement of Chriſt's kingdom, and partly the accompliſhment of that promiſe, that the *uttermoſt* parts of the earth ſhould be his poſſeſſion. Our ſucceſſes in the Eaſt Indies, and the growth of our ſettlements there, where the natives are ſtill more numerous, and leſs ſavage than in America, bids fair to be a means in time of ſpreading chriſtianity

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in thoſe parts alſo—And upon the whole (for I may not enlarge) if we attentively look round the world; if we conſider the increaſe of knowledge, both religious and natural, ever ſince the reformation began; and that it is growing more and common in all civilized nations, whereas it uſed before to be confined to a few perſons; if we reflect on the dropping off of one kingdom and ſtate after another from the church of Rome; if we conſider the great increaſe of navigation and commerce, carried on from Europe into all parts of the known world, more eſpecially by proteſtant nations; and the many factories, ſettlements and colonies from chriſtendom, eſtabliſhed in the moſt remote countries; if we reflect on theſe things, I ſay, not to mention any thing at preſent of the order of the prophecies, there ſeems to be ſome reaſon to hope the time is not far diſtant, when both the roman papacy ſhall come to nothing, and the goſpel ſhall be propagated throughout the world; the knowledge of God covering the whole earth as the waters cover the ſeas. Though, by the way, whenever theſe things ſhall be accompliſhed, whether ſooner or later, they will not probably be effected wholly by natural and human means: But by them in conjunction with the extraordinary effuſion of the Holy Spirit; with the moſt ſignal, undeniable manifeſtations of God's power and grace in favour of his true worſhippers, and the equally viſible manifeſtations of his wrath, and righteous diſpleaſure againſt others; eſpecially thoſe who wilfully uphold errors and corruptions in his church: For this is undeniably the ſcripture account of the matter. †

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† Some of the obſtacles hitherto in the way of goſpelizing the ſavage nations in North America being now removed, it may be hoped that the right honourable and reverend SOCIETY *for*

A FEW reflexions on the preſent ſubject and occaſion, muſt now conclude this diſcourſe, almoſt too long, I fear, already.

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for propagating the goſpel in foreign parts, will, amongſt other objects of their charitable attention, hereafter make this a *principal* one. And it was with great pleaſure, that the author of this diſcourſe lately read the following paſſage in Dr. ELLIS's ſermon before that venerable *Society* the laſt year, at their anniverſary meeting——"Out of gratitude for this wonderful goodneſs of God to us," ſays his Lordſhip, "we ought freely to contribute to the advancement of his glory, which he graciouſly places in the welfare of mankind. And we are directed to FIT OBJECTS of our charity------There are on the borders of our national colonies and plantations in America, multitudes of ſavages immerſed in groſs ignorance and ſuperſtition, who either have not heard at all of the goſpel of Chriſt, or at leaſt are very far from a competent knowledge, and due practice of it. For theſe, WITHOUT QUESTION, we ought to have a proper concern, and to uſe our endeavours for their effectual converſion, as there may be opportunity."— Dr. ELLIS, Lord Bp. of St. David's.

We may almoſt aſſure ourſelves, that this very important and *ſeaſonable* hint of his Lordſhip, will have its due weight with the *Society*; and conſequently, that theſe American ſavages will not be ſo much forgotten and neglected as they have been heretofore. All the *good people* in New England, where the goſpel has been *generally* ſo well preached ever ſince its ſettlement, would doubtleſs rejoice to ſee ſuch large ſums as are annually expended in ſupporting epiſcopal miſſions here, applied to the carrying on this good work amongſt the heathen, "who know not God." In New-England only, near 30 of theſe miſſions (beſides ſchools) are now maintained at the charge of that venerable *Society*: The members whereof can, however certainly have no *views* in the particular applications of their own and others charity, but what are worthy of perſons of the greateſt fidelity, catholiciſm and honor, fir'd with a truly primitive zeal to propagate *primitive chriſtianity*, and *only that*. Tho' it is probable that they have been groſly impoſed upon by falſe repreſentations of the ſtate of religion in theſe parts; which has

IT becomes us to be sincerely and devoutly thankful to almighty God, who hath delivered us from our enemies in these parts, and crowned the arms of our king with so many successes and victories. We have abundant cause for gratitude, both on temporal and spiritual accounts: For both our civil and religious privileges are secured to us by these successes; and there is a fair prospect, that both we and our posterity may possess this good land in great peace and prosperity. Let us be admonished to make it manifest, that we have a proper sense of God's undeserved goodness to us, by forsaking all our evil practices; whatever is displeasing in his sight, and serving him in holiness and righteousness according to the gospel of his Son: As free, and not using our liberty for a cloke of maliciousness, but as the servants of God. "For so is the will of God, that with well-doing we may put to silence the ignorance of foolish men." The praises of our lips, even tho' we sing unto the Lord "a new song," without the obedience of our lives, will be a very inadequate return to him for the many and great mercies which he hath bestowed upon us, upon our king and nation. Let us therefore keep all his holy commandments; especially let us do justly, love mercy, and walk humbly with our God.

LET us moreover, in this way of well-doing, place our hope and trust in God for the continued smiles of his providence upon us, upon the British counsels, government and arms, till the present calamitous

has been the occasion of their employing so much of their charitable care about those who so little needed it, to the neglect of those who were perishing for want of it: For which impositions, abuses and misapplications, their deceivers are answerable; if not to them, yet certainly to an HIGHER AUTHORITY.

lamitous war is brought to a happy conclusion: And not only so, but till all the enemies of our holy religion are either brought to repentance, or to ruin; and the gospel of peace shall every where prevail. "IT is a righteous thing with God to recom- "pence tribulation to them that trouble" his faithful and obedient people. And we may look upon our late victories and successes, in conjunction with some other things, as pledges and earnests of the final triumph of the church of Christ over all its enemies. Tho' they were not, I suppose, particularly pointed at in any of the prophecies; yet we may look upon them as a partial accomplishment of God's general promises of deliverance and salvation to his people, and his threatnings against the enemies, at least the corruptors, of his gospel. They should therefore encourage us to hope in him for the entire and complete fulfilment of both; when the just shall be established, and "the wickedness of "the wicked shall come to an end."

How solid a foundation have the true worshippers of God according to the gospel, for peace and composure of mind, in reflecting on his superintending providence amidst all the wars and commotions of the nations, and all the revolutions in states and kingdoms? The righteous are still secure under the shadow of the Almighty. And these changes and revolutions, when the kingdoms are moved, are in effect only God's overturning, overturning, overturning, until He shall come in his kingdom, whose right it is; and every tongue shall confess him to be Lord, to the glory of God theFather. "Therefore will not we fear, tho' the earth be removed, and tho' the mountains be carried into the midst of the sea: Tho' the waters thereof roar and be troubled; tho'

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the mountains ſhake with the ſwelling thereof— There is a river, the ſtreams whereof ſhall make glad the city of God; the holy place of the tabernacles of the moſt High. God is in the midſt of her; ſhe ſhall not be moved: God ſhall help her, and that right early." *

WHILE we praiſe God for the late favourable, and very ſignal appearances of his providence, in cauſing us to ſee our deſire upon our enemies, we ſhould beware of every thing that has a tendency to fruſtrate the deſigns of his goodneſs towards us, and to turn his bleſſings into curſes; particularly of pride, effeminacy and luxury. Theſe are commonly the attendants of peace, outward proſperity, riches and ſecurity; and therefore ought to be particularly guarded againſt. When Jeſhurun of old waxed fat, then he kicked, and forgat the God that "rode upon the heavens in his help, and in his excellency upon the ſky." And thus it often comes to paſs, that even the proſperity of fools deſtroyeth them. All hiſtory, ancient and modern, ſacred and profane, is a proof of theſe things; and ſhould ſerve for a warning to us. The Perſians, Greeks and Romans, amongſt innumerable other nations, were ſucceſſively examples of the fatal conſequences of great proſperity without wiſdom and virtue.

DURING the time of ancient Carthage, the only dangerous neighbour and rival of Rome, when the conqueſt of the former was meditated by the latter, there was a debate in the roman ſenate, whether this were expedient or not, if practicable. While ſome thought it would be equally glorious and haphay for Rome to cruſh the only dangerous rival of her

* Pſalm XLVI.

her power and greatneſs, others were apprehenſive of the conſequences thereof. They feared leſt they ſhould by means of ſuch a conqueſt, and the peace, wealth and ſecurity naturally following, become luxurious, effeminate and corrupt, to their own deſtruction in the end. This proved no imaginary or groundleſs fear: When Carthage was no more, and Rome had ſubdued all her neighbouring enemies, ſhe ſeemed indeed for a while to be more happy than ever: But in proceſs of time, riches and ſecurity produced the moſt fatal effects; the moſt extravagant luxury, venality, and a total depravation of manners. And when her citizens had no longer any foreign enemy to fear, they fell into violent factions, contentions, and civil wars. They loſt their liberty in the end; became wretched by means of their own proſperity and greatneſs; and ſo the roman power was deſtroyed. Thus did luxury, the moſt formidable enemy to any ſtate when it becomes common, invade and triumph over ancient Rome, which had triumphed over all her other enemies; hereby fully revenging on her, not only the fall of Carthage, but of a conquer'd world. †

SOMETHING not wholly unlike to this, may poſſibly befall us in time, the American Carthage being ſubdued, unleſs God ſhould give us the wiſdom to avoid thoſe rocks and ſhelves on which ſo many have ſplit, and ſuffered a wretched ſhipwrack. Divine providence has ſet up beacons and land-marks in every age and quarter of the world for our warning and direction; and if we do not take due notice of them, our deſtruction will be almoſt certain,

† ——————————— Sævior armis
Luxuria incubuit, victumque ulciſcitur orbem.
Lucan.

while, as an aggravation of it, we shall have no claim even to pity.

But to draw to a conclusion: While we bless God for our repeated and great successes against our heathen, and other idolatrous enemies, let us take heed that we ourselves do not depart from the plain, simple doctrine and worship of the gospel, or conform to any of the corrupt principles and modes of worship established in the world. We ought not to leave the clear light of revelation, and the "sure word of prophecy," to run after the *ignes fatui* of human creeds, which appeared in the dark and corrupt times of the church, and have ever since contributed more or less to mislead the christian world. It becomes us to adhere to the holy scriptures as our only rule of faith and practice, discipline and worship. The "mother of harlots" has many daughters in christendom; "all nations have drank" more or less, "of the wine of the wrath of her for-"nication."* There has indeed been a great reformation in many nations from some of the grosser errors, superstitions and corruptions introduced by the papacy, and still upheld in the church of Rome. But in what country, in what nation, is the reformation complete? In what national, or even provincial church, are not some of these errors and corruptions found? It is worthy of observation, that immediately after St. John heard a mighty angel pronounce the fall and utter ruin of mystical Babylon, he "heard ANOTHER voice from heaven, say-"ing, Come out of her, my people, that ye be not "partakers of her sins, and that ye receive not of "her plagues." ‡ It nearly concerns all those who still any ways symbolize with the leader in the grand apostacy,

* Revel. XVIII. 3. ‡ Chap. XVIII. ver. 4.

apostacy, seriously to attend to this divine admonition. There is ONE who walketh in the midst of the golden candlesticks, holding the stars in his right hand; whose eyes are as a flame of fire, and his voice as the sound of many waters: "And all the "churches shall know," saith he, "that I am he "which searcheth the reins and hearts; and I will "give unto every one of you according to his "works."† His fan is in his hand, and he will ere long thoroughly purge his floor, his church and kingdom, of those numerors errors and abuses which are found in differents parts of it. And altho' these errors and corruptions are perhaps even gloried in by some churches as their distinguishing ornaments and excellencies, the breath of the Lord shall one day puff them all away like chaff and rubbish, with the *wilful* authors and upholders of them, to be consumed in the fire of his indignation. They alone, who worship the FATHER in spirit and in truth, shall be established. Christianity, long obscur'd and disgraced by the additions which human pride, human folly and wickedness, have made to it, shall at length be restored to its primitive simplicity, beauty and glory, and become a praise in the whole earth. §

† Rev. II. 3.

§ "We have Moses and the prophets, and apostles, and the "word of Christ himself; and if we will not hear them, "we shall be more inexcusable than the Jews. For the "prophets and apostles have foretold, that as Israel often "revolted and brake the covenant, and upon repentance "renewed it; so there should be a falling away among the "Christians, soon after the days of the apostles; and that "in the latter days God would destroy the impenitent re-"volters, and make a new covenant with his people. And "the giving ear to the prophets is a *fundamental character* "*of the true church.*—The authority of emperors, kings "and princes is human. The authority of councils, synods,

"bishops,

THO' heaven and earth ſhould paſs away and be diſſolved, the word of the Lord ſhall not paſs away, till every promiſe and every threatning thereof is fulfilled. "This," to adopt the language of the prophet, "This is the purpoſe that is purpoſed upon the whole earth; and this is the hand that is ſtretched out upon all nations. For the Lord of Hoſts hath purpoſed, and who ſhall diſannul it? and his hand is ſtretched out, and who ſhall turn it back?"* Tremble! ye avowed enemies, and all ye wilful perverters of the goſpel, or upholders of error and ſuperſtition in the church of Chriſt, to ſubſerve the ends of your own vain ambition and ſecular intereſts: Your perdition lingereth not! And lift up your heads with joy, ye ſincere followers of the Lamb of God: For your redemption draweth nigh! And to encourage all ſuch to adhere ſteadfaſtly to the faith and worſhip of the goſpel according to the holy ſcriptures, in oppoſition to the many groſs corruptions thereof at this day in moſt parts of chriſtendom: To

"biſhops, and preſbyters, is human. The authority of the "prophets is divine, and comprehends the ſum of religion, "reckoning Moſes and the apoſtles amongſt the prophets. "And *if an angel from heaven preach any other goſpel*, "than what they have delivered, *let him be accurſed.*"
Sir I. Newton's obſervations on Daniel.

—"The event of things predicted many ages before, will "then be a convincing argument that the world is governed "by providence. For as the few & obſcure prophecies con-"cerning Chriſt's *firſt* coming, were for ſetting up the "chriſtian religion, *which all nations have ſince corrupted*; "ſo the many and clear prophecies concerning the things "to be done at Chriſt's *ſecond* coming, are not only for "predicting, but alſo for effecting a recovery and re-eſtab-"liſhment of the *long-loſt truth*, and ſetting up a kingdom "wherein dwells righteouſneſs."
Newton's obſerv. on the Apocalypſe.

* Iſai. XIV. 26. 27.

To this end, I say, let me now close this long discourse with the words of our blessed Lord himself to the angel of the church in Philadelphia: And whosoever *hath an ear to hear, let him hear what the Spirit saith unto the churches!*—" These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth: I know thy works — Thou hast a little strength, and hast kept MY WORD, and hast not denied my name. Behold, I will make them of the synagogue of Satan—come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast, which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of MY GOD, and he shall go no more out: and I will write upon him the name of MY GOD, and the name of the city of MY GOD, the new Jerusalem WHICH COMETH DOWN OUT OF HEAVEN FROM MY GOD. †

† Revel. III. 6——12.

THE END.

Corrections.

PAGE.	Line.		Read
17 ——	5	bottom	multiply without him !
23 ——	9	top	crawl to it.
25 ——	3	bot.	is carrying on
28 ——	3	bot.	judgment ;
44 ——		margin	28th of April
48 ——	8	top	intrigues
51 ——	1	top	a very signal

Also in some copies, page 29, margin, for Deûm, read Divûm